THE

ANSWER

OF A

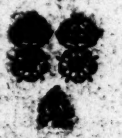
PERSON of QUALITY,

To a Scandalous

LETTER

Lately Printed and Subscribed by P. W. Intituled,

[*A Letter desiring a just and merciful Regard of the Roman Catholicks of* Ireland, *given about the end of* October, 1660. *to the then Marquess, now Duke of* Ormond, *and the second time L. Lieutenant of that Kingdom.*]



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The Answer,

&c.

HAving lately seen a Printed Paper, the Title whereof is, [*A Letter desiring a just and merciful regard of the Roman Catholicks of Ireland, given about the end of October, 1660. to the then Marquess, now Duke of Ormond, and the second time L. Lieutenant of that Kingdom.*] Subscribed by P. W. And finding it in effect, whatever the words of it are, *extremely undutiful to his sacred Majesty, very disrespectful to the Duke of Ormond L. Lieutenant of Ireland, and most scandalous not onely to the Protestants of Ireland, but also to those of the same Religion in his sacred*

Majesties other Kingdoms: I have esteemed my self obliged, *as a faithful subject to the King, as an humble servant to the L. Lieutenant, and as a son of the Protestant Church*, whose Members are as highly as falsly asperst by it, to expose in print an Answer to that Letter, which before I enter upon, I will onely say, P. W. professing not a little to be his Graces servant, if he meant not this Letter as a respect to his Grace, why was it *written*? if he did, why was it *printed*? But P. W. despairing to receive from his Grace the effects of his *unjust desires* for his Countrey-men, chose this way to acquaint them, 'twas not for want of *his sollicitation*. He would let them see, since he could not make them beholding to *My L. Lievtenant*, that they were so to *him*.

Since I shall often have occasion to name IRISH PAPISTS, I have thought fit here, once for all, to declare, That I mean not thereby in all, or any part of my Answer, any of those *Worthy persons* of that Nation and Religion who have *stood faithfully Loyal to the King*, whose merit I highly respect, and the more, because it has been preserved from *infection* even in a very *Pest-house*; nor any of those who having been truly sorrowful for, and in the *confessory* of their subsequent services to his Majesty, have *wash themselves clean*: For I take a perfect delight in any change from *bad to good*; and I heartily wish, that every one of them had not so much indangered their being *polluted* again, as interceding and pleading for their guilty Countrey-men does amount unto. Having

ving thus made this necessary digression, I shall now proceed.

The parts seperate of this Letter are three. First, a Preface. Secondly, a Petition. Thirdly, a Conclusion or concluding Wish. P. W. preficeth; First, the *Fears and Jealousies* of those whom he calls the Catholicks of *Ireland*. Secondly, *His own affection to, and confidence in his Grace the Duke of* Ormond.

Fears and Jealousies are no less than must in reason be expected in the *Generality of the Irish Papists*; For though the *goodness* and *indulgence* of the best of Kings may make their condition *safe*; yet the *conscience of their own guilt* will never suffer them to be *secure*. Pretended *Fears and Jealousies* were the Forerunners, if not Causers of *Troubles past*; I hope P. W. intends them not as *such, for Troubles to come*.

Fear is founded on, at least attended with *Hatred*; and if one of the Best of his Majesties Servants, one of the chiefest of his Ministers, be thus 1. *Universally*, 2. *Intensly fear'd*, and therefore 3. *hated*, 4. as P. W. says, by his *own Countrey-men*: (but let all that P. W. prints, *stand* or *fall*, as this *last particular* is *true* or *false*; for his Grace is neither his *Countrey-man* by *birth, Religion*, or any other relation to which that Name is appliable,) yea 5. by his *own* Fiduciares (as is expressed in the Printed Letter.) If, I say, all this be not true, why does P. W. say it? if it be true, what can others expect? For if the flame be so in the *green* Tree, what will it be in the *dry*?

The Irish Papists in their former and later Apologies

gies for the horrideſt of Rebellions, have not to this very day (within any of his Majeſties Dominions) even pretended publickly any other cauſe for their Rapines, Murthers, Maſſacres and Treaſons, but what reſolves it ſelf into *Fears and Jelouſies.* And if their *Paſſions* be the ſame, it is to be fear'd their *Wills* are not alter'd. And if their *Wills* be the ſame, nothing under God, can prevent the *effects*, but want of *ſtrength.*

Eſpecially conſidering that 1. in 1641. no ſuch antecedent *animoſities* or *hatreds* had prepared matters for *Fears and Jelouſies*, as by the worſt of Rebellions is now become even *nationally* violent, (but by the way, it ſeems to me ſomewhat hard, that thoſe which give the riſe for the Cauſe, ſhould firſt cry out in the Effects.) 2. In 1641. theſe *Fears and Jelouſies* (if really in any) were but in a *Few*; but now P. W. confeſſeth, *That they have ſeized upon almoſt all the Nobility, Gentry and others, yea the Generality of the Catholicks of Ireland, even the conſtant Believers of, paſſionate Sticklers for, and faſteſt Friends to his Grace the Duke of Ormond*; and this ſo *intenſly*, that it produceth *the loſs both of Faith and Hope.*

Here it may well be obſerved what temper they are of, whom P. W. pleads for; *Jelouſies, Fears* and *want of faith* are ſo inſeparable from them, that thoſe in 1641 were onely ſaid to be derived from his Majeſties *Enemies*, but *now* (all ſuch by the mercy of God being blown away) they are derived from *his Majeſties chief Miniſter of State of this Kingdom*; and who is made

ſuch,

stand, as P. W. did, and as I most heartily acknowledge, by his own great descent. What is it can suppress the Fears and Jealousies of P. W's Countrey-men, when his Majesties free Election of a chief Governour; and such a one as the Duke of Ormond is, cannot do it? This acknowledgment of P. W's fully proves, that the Irish Papists Fears and Jealousies of the chief Governors of this Kingdom in 1641, were onely taken up by those, and not cause given for them by those. The plain English is this, though his Majesty should from time to time nominate for Lord Lieutenant of this Kingdom, the wisest and the faithfullest of his Subjects; yet because the King commissionates them, or because they are such, or both, many (I wish I could not say most) of the Irish Papists will be jealous and fearful of them.

Concerning P. W's affection to, and confidence in his Grace the Duke of Ormond, expresse by several instances of free and frequent recess to him, of his and others reliance on his word, of his daily care and trouble to support his esteem, and of blaming detractors as guilty of ignorance of State affairs, and the Intrigues obstructing us yet; or of reconsideration of those wiser ways, though slower, than folly or rashness could chalk out, or of prejudice and evil Passion. I will onely say, That though P. W. would make us believe, as if some word in secret had past by his Grace to the Irish Papists, which they durst not mention to himself, and publish to the world, at least that he who is a professt Enemy to the English Interest, and Protestant Religion, is his

Grace

his Graces Intimate and familiar Confidents; and by such as dislike, as false arts, endeavour to infect the Protestants with the disease of him, and his Countrymen; *Jealousies and fears of the L. Lieutenant.* I will dare as truly, as confidently aver, though P. W's Oratory were as great as his malice, his insinuations could not shake, much less overthrow that irremoveable confidence his Majesties Protestant Subjects of *Ireland*, have built with great reason and experience upon his Grace, even on the double Accompts, of his *Principles* and *Practises*. To attempt to betray with a Kiss, is neither a new *Art* nor a new *Sin*. But he that would destroy by undermining, would do it by open *force*, if his *power* proportion'd his *will*.

Concerning P. W's. affection to his Grace, he says no more for that in particular, than he says in general for his Countrey-mens having a right to the Peace made in 1648. Therefore I believe his Grace will take his measure of *the former*, *by his knowledge of the later*.

After this Preface, P. W. *petitions, That his Grace would no longer delay, than shall be necessary, nor that he would in this present conjuncture, effectually demonstrate that justice and favor be intended to the Catholicks of Ireland, in the Articles of Peace made in* 1648.

Though P. W. in the first clause petitions onely that his Grace *would no longer delay, than shall be necessary*; yet as if struck with the Fears and Jealousies of his Countrey-men, and not daring to submit the determination of that period of necessity to his

Graces

Graces judgment, he petitions *humanly*, if not *positively*, in the later clause, for *the present conjuncture*.

If the subject matter of that Justice and Favor petition'd for, may be measur'd (as is expreſt) by his Graces intendment, I am confident the Proteſtants of *Ireland*, ſhould his Majeſty think fit) will freely ſubmit their All, to that Deciſion; without either *Articling* with him firſt; or *breaking Articles* after the guilt of making them.

P. W. inforceth his Petition by Arguments pretending to

Juſtice { Diſtributive { In the common caſe conſider'd { Abſolutely. / comparatively
Juſtice { Commutative { In ſome ſpecial caſes of the { *Tranſplantation*, / *Corporation*.

In reſpect of the *common Caſe* conſidered *abſolutely*, P. W. argues, That the *Iriſh Papiſts in* 1648. *FREELY put themſelves and their power into his Grace's hands.*

But *Freely* in this inſtance, if it ſignifies ought *meritoriouſly*, it ſignifies the ſame as *gratis*; when as it was made, 1. upon *Articles*; 2. even upon *ſuch* Articles, as forced from his Majeſty all the *Regalia*, both *Eccleſiaſtical* and *Temporal*; 3. when as at ſuch a *ſeaſon*, and in ſuch a *Tempeſt* every good Subject ſhould *freely* have caſt his Goods over-board, to prevent the *common Wrack*, even then the *Iriſh Papiſts* would not

 contribute

contribute to prevent our Leak, but at a *Rate* unproportionate, and as the Tempest or Leaks *increased*, so *increased* their *Rates*. But to show how *freely* the Irish put themselves and their power into his Majesties hands, I need but rehearse his sacred Majesties own words, in the preamble of his Majesties Gracious Declaration of the 30. of November 1660. page 3. *viz.* *We well remember the Cessation of the Peace, which Our Royal Father of blessed Memory had been* FORCED, *during the late Troubles, to make with his Irish Subjects of that Our Kingdom, and by which he was* COMPELLED *to give them a full pardon for what they had before done amiss, upon their return to their duty, and their promise of giving his Majesty a vigorous assistance.* In the same page of the same Declaration, soon after follow these words, *viz.* *We could not forget the Peace which Our selves was afterwards* NECESSITATED *to make with our said Subjects, in the time when they who wickedly usurped the Authority, had erected that odious Court for the taking away the life of Our dear Father*, &c.

That which his Majesty calls *Forced*, *Compelled* and *Necessitated*, P. W. calls *Freely putting themselves into his Graces hands*; so that that untrue suggestion of his needs no other refutation as to the *time past*, and as to the *time to come*, I wish I had not cause to doubt, if ever they put themselves into his Graces hands, that which they *will call Freely*, will be an effect of *compulsion*, *force* and *necessity*. Whatever the *Submission* was in 1648. and how *free* soever pretended; yet the expres letter of those Articles, (Article 18.)

precludes

precludes all *offences* which shall be committed or done after their Date; and *after that*, the *Irish Papists* instead of *freely putting themselves and their powers in the L. Lieutenants hands*, signally declared their *Contempt* of him, *Disobedience* to him, and *Opposition* against him. For proofs whereof, among many, I shall set down one undeniable instance of each.

1. For their *Contempt*: In April 1650. by a Message they desired the L. Lieutenant to *Leave* the Kingdom, and commit the Government to *one of their own election*, in whom they could *confide*. That which *Now* P. W. varnisheth with a modester phrase of *Fears* and *Jealousies*, was *Then* contempt and diffidence. At the same time that they own'd the L. Lieutenants Authority, they desire him to resign it, without his Majesties consent, nay so much as his knowledg; yet this is but consonant to the whole Series of their practises, never to acknowledg the *Kings Right*, but to *affront it, or to get their ends by it*.

2. For their *Disobedience* when the L. Lieutenant refused upon weighty reasons of Piety, Duty and State, to conform to this Message, and leave the Kingdom; in August following they by their publick Declaration professed their Disobedience in these very words: *We do hereby manifest to the People, that they are no longer oblig'd to obey the Orders or Commands of the Marquess of* Ormond. Words which so clearly evidence their Rebellion, and the vastness of it, that they need no Comment, nor ought but the Text it self to prove both those Truths. Nor is there need

of any other proof to evince their intire breach of those Articles, which they now so fiercely plead for the benefit of. They are so far from giving proofs of their duty to the King, and of their gratitude for his mercy extended in those Articles; that least any should suspect them guilty of *those*, they declare their power *paramount to his Majesties authority.*

3. They proceed from *bad* to *worse*; from *worse* to *worst*; from *Contempt* to *Disobedience*, from *disobedience* to down-right *Opposition.* And accordingly the very next month they cause their Clergie to excommunicate *not onely the L. Lieutenant, but all that should feed, or adhere to him. That which Christ commands us to do to our Enemies; (if thy Enemy hunger, feed him;)* and that which even common Charity makes us do to the very beggers at our gates, they not onely refuse to do to him they so recently acknowledged to have his Majesties Authority, nay who had the honor to represent his person: but also they prohibit all others to do it, and upon no less penalty than Excommunication; and that nothing may be wanting to sublimate their wickedness to the highest, Religion is made the instrument of their iniquity.

The Notoriety whereof, and of many other acts diametrically opposite to that *free* submission immediately pretended, is so undeniable, that P. W's. own Conscience *squeezeth* out this confession, *I am not ignorant that some have after transgressed in a high nature.*

But first, the aforementioned Declaration runs in

the name of the *Catholicks of Ireland*; now *some*, was then *all*.

Secondly, All the premiſed inſtances of *Contempt*, *Diſobedience* and *Oppoſition* were not the acts of private, but of *publick* perſons, even of thoſe publick perſons *into whoſe hands the Iriſh Papiſts may truly be ſaid to have gratis put themſelves and their power*.

Thirdly, The general ſilence and *ſubmiſſion* of the Body of the *Iriſh Papiſts* to the premiſed inſtances, concluſively argues, *a general conſent* thereunto, at leaſt *ſubſequent*, if not *antecedent*; for either they were *generally conſenting*, or *diſſenting*; if *diſſenting*, why did not that Generality puniſh the Tranſgreſſors, or even oppoſe and deny the Tranſgreſſion? if *generally conſenting*, that extenuating particle *ſome*, declares more affection in P. W. to thoſe *Conſenters*, than either to his Majeſty or his Viceroy.

The next Argument reſpecting the *General Caſe*, is propounded by way of *Compariſon*, and that as frequent as untrue, charging, (1) *Proteſtants*, (2) *Many Proteſtants*, (3) *Many thouſand Proteſtants*, (4) *In the three Kingdoms*; 1. *To have been more hainouſly criminal*; 2. *To have contributed, or intended as little for the bringing home of his Majeſty, as the moſt wickedly principled of the Roman Catholicks of Ireland.*

If ever any, this Compariſon is odious, between *Many thouſands Proteſtants* in the three Kingdoms, and not barely the *Iriſh Papiſts*, but the moſt *wickedly principled* of them! So that if P. W. may hold the ſcale, the Crimes of thoſe Proteſtants ſhall weigh

more, and their *ſervices* for his Majeſtie, at leaſt their *intendments*, leſs.

But let P. W. prove any one of thoſe many Thouſands thus wickedly principled to be a *Proteſtant*, and and he will with the ſame labour *diſprove* his charge. Let him prove his charge in any one particular, and he will with the ſame labour *diſprove* his inſtance to be a *Proteſtant*.

I believe moſt in the three Kingdoms have been firſt or laſt haimouſly criminal, *ſo that every Mouth muſt be ſtopped.* But certainly their guilt gradually differs, and the moſt *wickedly principled of the Roman Catholicks of Ireland* deſerve not the loweſt degrees in it. Yet poſſibly ſome others in the three Kingdoms may run parallel with them; But I aſſume, ſuch are more cloſely allied both in Principle and Practiſe, to the *Iriſh Papiſt*, than *Engliſh Proteſtant*.

Suppoſe all be involved in one Common guilt, *is the eye of P. W. evil, becauſe his Majeſties is good?* or, is there any neceſſity to extend the ſame *Grace* to all, or to render a Reaſon, where onely *Grace* makes the difference? I preſume P. W. expects a greater degree of favor than many others of his Countrey-men, and therefore his *Fears* and *Jealouſies* are leſs; his *affection* and *confidence* more; and may not his Majeſties Grace make a general as well as perſonal difference?

Laſtly, As God who is *glorious* in all *perfections*, doth magnifie his *Mercy* above all his works: ſo his Majeſty who abounds in all Royal virtues, doth above

all

all abound in *Grace and Goodneſs*, and from that *Grace and Goodneſs*, without the leaſt pretenſion of *merit* (the *Papiſts tenent*) or *Article*, (the *Iriſh practiſe*) the Engliſh Proteſtants confeſs to derive their All. Yet they humbly conceive, there are rational inducements for his Majeſty in the degrees of his Grace, to diſcriminate between the *Iriſh Papiſts* and the *Engliſh Proteſtants*.

1. In all *Societies*, the publick acts of *FREE Repreſentatives*, virtually and interpretatively include all, who declaratively *oppoſe* not. But the *Engliſh Repreſentative*, though under a Force, would never conſent to caſt off his Majeſties Authority, and as ſoon as freed from Force, brought home his Majeſty; the Iriſh when at moſt freedom, and after a ſubmiſſion pretended, diſtruſted, diſobeyed, oppoſed his Majeſties Authority; yea baniſh'd and excommunicated (him *in effigie* in) his Viceroy; and his, namely, all that ſhould *feed* him or *adhere* to him; nor did they ever as a *publick Repreſentative*, either witneſs their repentance, or contribute to his Majeſties Reſtoration.

2. The *Engliſh* Proteſtants, as became *Subjects*, ſubmitted to his Majeſty *freely* and abſolutely; but the *Iriſh Papiſts* as became *Enemies*, not onely Articled with his Majeſty, but *compelled* him in the day of their *height* and his *neceſſity*, to ſuch Articles, as they knew nothing but *neceſſity* could compell him to. The *Engliſh* Proteſtants may therefore claim his *Majeſties Grace*, which is as *great* as their *Guilt*; the *Iriſh* Papiſts

piſts can onely claim what is due by *Articles*, the foundation whereof being diſſolv'd on their parts, they can juſtly claim nothing by them, though his Majeſties Mercy has given them much.

3. The *forfeited* Eſtates of the *Engliſh* Proteſtants were fully at his Majeſties *diſpoſe*, and might be freely *remitted*; but the *forfeited eſtates* of the Iriſh Papiſts were *ſold* by his late Majeſty of bleſſed memory, and that ſale, for the ſatisfaction of the Adventurers, countenanced and declared in Parliament, and therefore the forfeited Eſtate of the Iriſh Papiſts could not be *remitted* without ſatisfaction to the *innocent* Purchaſers.

4. His Majeſty may rationally expect more future *obedience* and *loyalty* from *Engliſh* Proteſtants, than *Iriſh* Papiſts; For (1) the *Engliſh* Proteſtants are the *Conquerors*, the *Iriſh* Papiſts the *conquered*; and antient as well as modern experience has made it appear, the *conquered* never did (ſome think morally never will) love the *Conqueror*; and though his Majeſty ſhould give the *Iriſh* Papiſts not the half onely, but the whole of this Kingdom: yet they will never probably forgive the *Engliſh* Proteſtants for conquering them, nor conſequently heartily love that *Royal Authority* which firſt commiſſionated the Proteſtants to do it.

5. Untill theſe laſt unhappy and unnatural troubles, the Engliſh Proteſtants in Ireland were never charg'd as guilty of any *Rebellion*; but the *Iriſh* Papiſts in all opportunities never other than *rebellious*.

Queen

Queen *Elizabeth* was the mirror of her age, yet during all her Reign the Rebellions of the Irish Papists in Ireland were very frequent. King *James* was another *Solomon*, a Prince of peace, yet was his peace interrupted by the Rebellion of Irish Papists, and by that onely. King *Charls* the First was a greater than that *Solomon*, and the wisest of men thought the Irish Papists fasten'd in 1641. to his Majesty by the best of Governments; and to the English Protestants, by the strictest Ties of interest, friendship, marriage and (which is more in their esteem) *Gossiping*, & *fostering*; to the Publick Peace, by their as *flourishing*, so *free condition*; and to all, by those *Royal Graces* which his sacred Majesty at that time indulg'd their *Commissioners*, such as themselves could desire; *'twas then but ask and have*: yet all this *honey* turn'd into *gall*; for at that very time in which the King was exercising such high acts of Grace to them, the Irish Papists plotted, and soon after perpetrated the worst of Rebellions; the worst *extensivè*, exulcerating generally; and *intensivè*, breaking forth with more perfidy, barbarism and cruelty than can be paralleld in any History.

6. Principles of *Religion* ingage *English* Protestants to submit to the King as *Supreme*; but Principles of Religion ingage *Irish* Papists to advance as *Supreme* a Forreign Prince, and limits all their obedience, with a *Saving to the pretended Apostolick See*. Certainly his Majesty may expect more future obedience from Protestants, whose *consciences* ingage them to Loyalty;

ty; than from Irish Papists, whose consciences are ingaged to the Pope. Can his Majesty trust them, if they be not faithful to their Conscience-ingagement? and if they be, can he trust them when their *Consciences* ingage them to his Enemy?

The next sort of Arguments respect some special Cases, as (1) of the *Transplantation*, (2) of the *Corporations*.

Concerning the *Transplantation*, P. W. peremptorily concludes, *That it cannot be continued on account of their Crimes since* 1648. *nor stand with the Articles, or with the equity of the Laws, much less with the Justice of the Prince.*

1. This Conclusion without any *proof*, with the same facility as it is said, may be *gainsaid*.

2. The *foundation* of those Articles, and consequently the *Articles* themselves are thrown down by the *Irish Papists*; wherefore it matters not as to his Majesty, what can or cannot stand with them.

3. Many other *Countreys* and Ages have formerly on less grounds used *Transplantation*, and been justified therein as *just* and *equal*, by Lawyers and Casuists.

4. Observe his Sacred Majesties Royal and Fatherly indulgence even to those Irish Papists, who being *Innocent*, sued out Decrees, and obtained possession of Lands in the Province of *Connaught* and County of *Clare*. First, *Positively*; for though they had bound them-

themselves up therein by their own Act; in which though his Majesty saith in the 14 page of his Gracious Declaration of the 30 of November 1660. *We might without any injustice deny to relieve them*; yet his Clemencie is so great, That in the same 14 page of his said Declaration, he breaks those fetters which they had bound themselves in, and orders them to be restored unto their former estates.

Secondly, Comparatively; his Majesty uses those innocent Irish Papists with more tenderness than even those which He honors with the high Title of his *Friends in England and Ireland*, as appears in the 18 and 19 pages of the said Declaration: *For though such are not to expect that his Majesty should pay back to them the Moneys they were compelled in the evil times to disburse for their Compositions, the payment whereof they would have avoided had it been in their power*, as much as the Irish Papists would have avoided their Transplantation; yet his Majesties *Friends* are not relieved from their own Act, when the innocent Irish Papists are relieved from theirs.

5. Observe the insolency of P. W. for though his Sacred Majesty in Council, by his said Declaration published to the world in print, declared that some other transplanted Irish are to stand bound by their own Act, and not to be relieved against it; yet *P. W.* is so far from acknowledging and magnifying his Majesties Mercy in using the innocent Irish Papists with more favor, than even those happy persons whom his Majesty honors with the high title of being his *Friends*, that

that P. W. peremptorily ſays, *viz. The Tranſplantation cannot be continued on account of their crimes ſince* 1648. *nor can it ſtand with the Articles, or with the equity of the Laws, much leſs with the Juſtice of the Prince.*

6. That the Juſtice of his Sacred Majeſty in Council may appear to be *ſuch*, in not breaking ſo much of the Tranſplantation, as is confirmed by the ſaid Declaration, I deſire theſe following particulars may be throughly conſidered:

(1) If ſuch tranſplanted Iriſh Papiſts into *Connaught* and *Clare* ſhould plead that the Force of the late horrid Uſurpers conſtrained them to go thither in perſon; I anſwer, yet no Force lay upon them to ſue out Decrees, and obtain poſſeſſions of Lands there in liew of their former forfeited Eſtates in the other Provinces. And it is onely in point of Land that the ſaid Tranſplantation is continued: ſo that their doing of what they could not avoid, is not made concluſive to them, but onely their doing of that which they could avoid, and yet ſollicited and brought to effect, is made binding to ſome of them. To which I ſhall add, that thoſe to whom it is made obliging, are onely ſuch as having no title to innocency, (for all Innocents are freed from Tranſplantation) have no title to any of their former Eſtates. And therefore this confirming of them in the compenſation of that, to which they had no right, ſhould invite them to acknowledg his Majeſties Mercy; which yet P. W. in their behalf exclaims againſt as injuſtice.

(2) Though

(2) Though all these guilty Transplanted Irish have forfeited their right to the Articles extorted from his Majesty in 1648. and though by those Articles (had they been as punctually observed by them, as they have been generally and often violated by themselves yet) his Majesty was not obliged to hinder them from making an unequal *bargain* or *exchange* for those their forfeited Lands, which by his mercy they were restored unto, nor to confirm to them those Lands which they sued for in satisfaction of their former Estates; yet his sacred Majesty confirms to them, in confirming their Transplantation, those Lands which they themselves had obtained from the Usurpers, as a compensation for the Lands they left, and to which they had not the least shadow of a Title, because they had broken, yea often, if not always, the said Articles of peace *vouchsafed* to, and extorted by them, in the year 1648.

(3) The persons themselves who are transplanted, have by their publick Agents made the continuance and settlement of the Transplantation the subject matter of several Petitions and Addresses to the *RUMP*: therefore as for them to decry it now, argues in them a fuller readiness to obey *Force*, than *Right*: so the continuance of it being in effect but a granting of their own desires and petitions, they can justly blame none but *Themselves*. To prove the truth of this, I shall set down the Titles and chief Heads of two petitons presented to the *RUMP*. The one is in print, and thus addressed: *To the Su-*

preme Authority the Parliament of the Commonwealth of England, &c. The humble Petition of Sir Robert Talbot Baronet and Garrot Moor Esq; on the behalf of themselves and the distressed Irish, Submittees upon Articles of War, and others who are to have a certain proportion of their estates by the Act for the settling of Ireland, held forth in the year 1652. Wherein, to use their own words, They humbly shew, That the Petitioners upon confidence of enjoying the benefit of several Declarations and Articles of War held forth unto them by Authority of this Parliament, &c. did readily subject and put their Consciences, Lives and Fortunes as in a secure Sanctuary under the protection of this Commonwealth, having ever since walked peaceably and in due conformity to the Government, without the least defection therein; That since the Interruption given to the sitting of this Parliament in the year 1653. No Christian Nation can parallel the sufferings of the Petitioners, &c. which render the Petitioners as fit Objects of your Honors piety, justice and compassion, as any who may challenge your protection. Notwithstanding the Petitioners withered hopes, and former confidence, being afresh revived by your Honors return to the management of the present Government, and their propensions so great to peace and quietness, that rather than ravel into the settlement, They do willingly acquiesce in the Transplantation, albeit it was not executed by any legal power, as not being derived from your Honors. Soon after in the same Petition follow these words: They do apprehend that contrary to your Honors pious intentions manifested in the said Act for settling of Ireland,

land, they may be poſtponed or neglected, unleſs provided for in the Act of ſettlement now to be eſtabliſhed: And therefore the Petitioners humbly pray, &c. This Petition was delivered by the ſaid two Agents for the Iriſh Papiſts at the door of the Houſe of Commons in *England*, and entered by the Clerk of the *Rump*.

The other Petition was in writing, and ſubſcribed *Robert Talbot, Garret Moor*: the Title of it is, *To the Supreme Authority, the Parliament of the Commonwealth of England, &c. Supplications humbly tendered by* Sir Robert Talbot *Bar. and* Garret Moor *Eſq; for and on the behalf of themſelves and the diſtreſſed Roman Catholicks of Ireland, in order to be therein relieved by the Act of Settlement now to be paſſed.* Their ſecond Supplication in this Petition is ſet down in theſe words, viz. *That the eſtates aſſigned unto the Petitioners in the Province of Connaught and County of Clare be* confirm'd *unto them.* The third Supplication in the ſaid Petition is in theſe words, viz. *That the Decrees obtained by any of the Petitioners purſuant to the Articles and Qualifications be put in a way of ſatisfaction and for the time paſt put in equal condition with others who have had the benefit of their Decrees.* The fourth Supplication of this Petition is expreſſed in theſe words, viz. *That there having been no time limited by this Parliament for the Petitioners to enter and proſecute the claims according to their reſpective Qualifications, and the interruption given to the ſitting thereof ſoon after the Act of Settlement, having hindered many from doing the ſame; and that others through abſence, poverty, and the*

the ſhort ſitting of the Court for the adjudication of Claims, appointed ſince the ſaid Interruption, could not do it, That a farther time be allowed unto ſuch to enter and proſecute (as aforeſaid) their Claims. The fifth Supplication is expreſſed in theſe words, viz. *That ſeveral of the Petitioners are able to make appear their conſtant good affection and adherence to the Commonwealth, for whom a competent time to be allowed to make out the ſame, & humbly ſupplicated, and that theſe and ſuch of the Petitioners as have already done the ſame, may have the benefit held forth unto them by the Act for ſettling of Ireland.*

Theſe expreſſions being verbatim in the ſaid two Petitions, I ſhall onely obſerve from thence what follows, 1. The perſons who preſented theſe Requeſts to the *RUMP*, did it not onely for themſelves, but for the Papiſts of Ireland, in whoſe behalf they own themſelves to be Sollicitors. 2. Thoſe two Gentlemen (their publick Agents) were perſons of too much knowledg and diſcretion to have done any thing, eſpecially of ſo high a nature as this, for ſo great a body of people, without ſufficient power from themſelves ſo to do. 3. That theſe their Agents Addreſſes to the *RUMP* were by allowance and command from themſelves, needs not better to be proved, than by the Iriſh Papiſts ever ſince continuing thoſe their two Agents in publick employment for them, even to this day.

4. To that very *RUMP* by whoſe immediate Commiſſion the *horrideſt of Murthers* was acted, they ſcruple not to make their application, and even by the

the ſtile of the *Supreme Authority* the Parliament of the Commonwealth of *England*, &c. and that twice. If P. W. ſhould ſay they were neceſſitated to petition, and that their petition would not be received without it were ſo directed, I anſwer, No conſequence of their ſuffering could be ſo great, as the guilt of owning the *RUMP* by the twice before mentioned Titles. The ſingle Advocate of the Iriſh Papiſts, viz. P. W. lays it as a guilt upon *all* the Proteſtants of *Ireland*, that *ſome* of them fought under one of the Regicides to recover their own Eſtates, and puniſh the guilt of the firſt Rebellion, and their often violation of their Articles; and yet their publick Agents in behalf of *all* the Papiſts of *Ireland*, own *all* thoſe Regicides to be that *Supreme Authority*.

5. But if the Conſciences of the Iriſh Papiſts were hardened enough to run into a *certain ſin*, but in the expectancy of an *uncertain advantage*, why yet in their printed Petition did they uſe theſe guilty expreſſions, viz. *They did readily ſubject and put their CONSCIENCES, Lives and Fortunes as in a ſecure Sanctuary under the protection of that Commonwealth.* Though if they would petition, they may ſay there was a neceſſity to ſtile the RUMP, the Supreme Authority; yet ſure they cannot ſay there was a neceſſity in the body of the Petition to inſert ſuch criminal words: therefore ſince the *Body of the Petition* is *more* than conſonant to the *Title of it*, it is but reaſonable to believe, the Title they gave the *RUMP*, was as voluntary as the expreſſions with which they treat them. If they would

but make his Sacred Majeſty, what in print they acknowledged the *RUMP* was to them, viz. *A ſecure Sanctuary to put their Conſciences, Lives and Fortunes in*; if what is paſt could not be *remedied*, yet the miſchiefs to come might perhaps be *prevented*.

6. But as if the immediate before mentioned reſpects to the *RUMP* had not been ſufficient, they pay them others, profeſſing in theſe words, viz. *Their withered hopes and former confidences are a freſh revived by the RUMPS return to the management of the Government, under which their propenſions to peace and quietneſs are ſo great, that they willingly ACQUIESCE in the TRANSPLANTATION.* Would they be but as joyful for his Sacred Majeſties reſtauration, as they ſay they were for the *RUMPS*, and had they been as willing to expreſs their propenſity to the peace and quietneſs of this Kingdom, under his Majeſties undoubted Authority, as under the *RUMPS* uſurped power, P. W. had been exempt from the Guilts of *writing* and *printing* his Letter, and I from the trouble of anſwering it. The Iriſh Papiſts are not onely content to declare, *They willingly acquieſce in the Tranſplantation*; but to heighten the merit of that performance, they add theſe words, viz. *Albeit it was not executed by any legal power:* yet had they ſtop'd there, thoſe their laſt words had been true, and ſure the *RUMP* would have had arrogancy enough to have aſſumed to themſelves, without an explanation from the Petitioners, that thereby was meant, what their Agents poſitively ſay in the immediate next following words, viz.

viz. *As not derived from your Honors.* Though the Iriſh Papiſts in their ingagements, nay Oaths to others, are not without their *Equivocations* and *Mental reſervations*, &c. yet to the *RUMP*, when they might have left themſelves, (as to the laſt expreſſion,) to a fair explanation, they voluntarily caſt it behind them, in theſe clear words, *As not derived from your Honors.* Thoſe which now pretend to ſuch Loyalty to his Majeſty, voluntarily confeſs, *No execution was legal that was not derived from the RUMP*; is not this *implicitely*, if not *explicitely*, an owning in the Iriſh Papiſts the legality of the RUMPS *power*, even in the *Bloudy Murther of his Sacred Majeſty*, that being derived from thoſe the Iriſh Papiſts call *Their Honors.* But it is no wonder, that thoſe to whom the Iriſh Papiſts did *verdily ſubject themſelves, and put their Conſciences, lives and fortunes as into a ſecure ſanctuary*, ſhould have ſo much *plainneſs*, *kindneſs* and *obedience* for them. May we not too from thence inferr, till they conſider his Sacred Majeſty, as they profeſs'd they conſidered the RUMP, his Majeſty may not well expect from them, that *ready ſubjection and propenſity to peace*, which in their ſaid Addreſſes they promiſed to thoſe Uſurpers.

7. Obſerve, all this is *ſaid* and *done* ſince the Peace of 1648. yea part of it, and that the moſt criminal too, but ſome few months before his Majeſties bleſſed reſtauration; with what face could the Iriſh Papiſts by the ſame Agents plead for the Articles of peace before his Majeſty, as inviolable obſervers of

them; who but a few weeks before owned the RUMP for the Supreme Authority: owned that they readily did ſubject and put their Conſciences, Lives and Fortunes, as in a ſecure ſanctuary, under their protection: owned their withered hopes and former confidence was afreſh reviv'd by the RUMPS return to the management of the Government: owned, their propenſions to peace and quietneſs under the RUMP to be ſo great, that as one evidence thereof, they willingly did acquieſce in the Tranſplantation; with theſe ſuperlative expreſſions, Albeit it was not executed by any legal power, as not being derived from their Honors. The very Murtherers of his late Majeſty of Glorious Memory are the elected *Sanctuary* of the Iriſh Papiſts, not onely for their lives and fortunes, but even for their *CONSCIENCES* alſo. That bloudy Power which made the Royal Line of *England*, and all good Subjects of *England*, *Scotland* and *Ireland* ſo long wither, is by their return to Government, that onely which makes the hopes of the Iriſh Papiſts to *revive* and *ſpring*. That Power is by the Iriſh Papiſts owned to be the onely *legal* one, by which all our *Laws* and *Liberties* were *cut up* even by the very *roots*. Were there nothing but this to make them forfeit the Articles they ſo plead for, it were but *too much*; if this be their obſervance of their Recognition of his Majeſty, though the *Pope* may abſolve them, *God* will not. Sure P. W. cannot prove any *one* of the Proteſtants whoſe *whole* number he ſo calumniates, to be ſo criminal, as I have proved

ved even the *Generality* of the Iriſh Papiſts to be, in this one particular; *I hate him many others.* And doubtleſs 'twas a leſs ſin in the ſeduced Proteſtants to ſubmit for a while to him, who caſt down thoſe Engliſh Murtherers, and helped them againſt theſe Iriſh Murtherers, than readily to ſubject their Conſciences, Lives and Fortunes to thoſe Parricides, yea to own them as their ſecure Sanctuary for *all*, and ſo pathetically to exult in their ſecond Uſurpation.

8. In the many forementioned paſſages, both of the written and the printed Petition, they preſs for the *Confirmation* of the *Tranſplantation*, and the benefit of the Rules for adjudging of Qualifications, and make the granting thereof to be effects of the RUMPS *Piety*, *Juſtice* and *Compaſſion*. The Iriſh Papiſts are pleaſed to beg that *Grant*, as an act of *piety*, *juſtice* and *compaſſion* in the R U M P, which his Sacred Majeſty confirming, (and much more to the advantage of the Iriſh) P. W. calls an *Injuſtice*. And in the 6. and 7. Paragraphs of the ſaid written Petition, they ſet forth that *ſeveral of the Petitioners are able to make appear, their conſtant good affection and adherence to the Commonwealth, that ſome have already actually done it*: And in effect, That the number of thoſe *ſo adhering and of conſtant good affection to the Commonwealth* was ſo great, that they ſue even for a longer time than had been allowed, for the proving thereof; they being ſo many, that they were ſtreightned in time to make out that Truth.

There are other clear *obſervations* and *inferences*

which I could make out of thoſe two Petitions, which I decline; enough having been ſaid to evince what I promiſed to prove upon this Head: and I have much behind to anſwer, to which I haſten.

The Guilt of the Corporations in part inſtanced.

The 2. ſpecial Caſe concerns the Iriſh *Corporations* which P. W. with his uſual confidence determines, *cannot be excluded on any account that may ſtand with his Majeſties Gracious Conceſſions; nor can there be any reaſons of State which may accord with a good conſcience to exclude them*; yet he confeſſeth with a paradventure, *That two or three of them deſerved puniſhment, and Limerick a ſevere one.*

The Corporations of *Ireland* that P. W. mentions were ſo notoriouſly *guilty* in overt throwing the *foundation* of that peace wreſted from His Majeſty, that it ſeems ſtrange how any one can be *found* to plead for them, eſpecially to his *Grace* the Duke of Ormond, who knows their actings. Their Education rendered them moſt able of any *know* their duty; their *Incorporation* moſt capable of any to *deliberate* concerning their duty; their Fortifications and men moſt ſecure to *diſcharge* their duty; yet theſe above all other perſons and places, put forth with greateſt Arguments of *choice* and *freedom*, the higheſt acts of *Treachery* and *Rebellion*. The *evidences* whereof amount to much more than P. W's. *paradventure*, and the *ſubject* reacheth much farther than P. W's. *two or three Corporations*,

tions, it being the general practice of all ſuch, into which his Majeſties L. Lieutenant deſired admiſſion. P. W. confeſſeth, *That* Limerick *deſerved a ſevere puniſhment*, and certainly the *demerit* muſt be great, which extorts this *confeſſion* even from their *Advocate*; nor was their crime leſs than *læſæ Majeſtatis*, for they inſolently oppoſed the admiſſion of his *Majeſties Viceroy*: though 1. their Mayor had invited him, 2. *Iretons* ſtorm threatned their wrack, 3. the L. Lieutenant offered to ſteer that Veſſel, and to adventure his perſon and Fortune in the ſame *bottom* with them. But ſurely if *Limerick* deſerves many ſtripes, *Gallway* and *Waterford* proportionally to their crimes deſerve more. *Gallway* after the Articles of 1648. (ſo much and groundleſly pleaded) 1. ſearched (to uſe his Graces own words) *with force and arms for the L. Lieutenant, as if they judged him a Traitor.* 2. They treated with the Duke of *Lorrain* to be Protector of Ireland, as if they judged themſelves Lords of all. 3. They *refuſed to admit* any Garriſon commiſſionated by his Majeſty's authority, and ſurrendred that Town (as if they eſteem'd themſelves a Free State) without conſulting the Marqueſs of *Clanrickard* then L. Deputy, though reſident within few miles thereof, and though he were of P. W's. own Nation and Religion. But I will not ſay that even thoſe *double Ties* were leſs powerful to beget a *reſpect* for him, than his repreſenting the *Kings perſon*, and his own *worth*, were incitements to P. W's. Countreymen ſo highly to *affront* him. *Waterford* likewiſe after thoſe Articles of 1648.

deny'd

deny'd a *paſſage* to the L. Lieutenant and his Army, though at that time his Lordſhip was ſtrengthned with the conjunction of the *Ulſter* Forces, in purſuit of the Enemy, who were weakned by a long Winter-March, multiplicity of Garriſons, want of neceſſaries, and *ſickneſs* of the Souldiers; nay offered himſelf to become an hoſtage, and to commit the Army to anothers conduct; yea ſo horrid was their *perfidie*, that when afterwards the L. Lieutenant and ſeven more were occaſionally received into that City, the Citizens combin'd either to *take away* his life, or *deliver* him up priſoner to the *Uſurpers*; for the prevention whereof, he was forc'd ſuddenly and ſecretly to withdraw thence.

What *falſehood* will P. W. be affraid to ſuggeſt to *Strangers*, and what wickedneſs will he be affraid to patronize at *home*, when he ſhall dare thus to aſſert to the L. Lieutenant himſelf, and publiſh it in *print* to the world, *That no reaſons of State can accord with the dictates of a good Conſcience, to exclude theſe Corporations from the future capacity* of repeating ſuch ſignal acts of Rebellion. But P. W. as farther motives of favor to the ſaid Corporations, adds and ſays, 1. *The hand of God hath puniſhed them*; 2. *Some were faithful among them*; 3. *The Engliſh Proteſtants are more criminal.*

Firſt, *The hand of God hath puniſhed them*: But that the Magiſtrate ſhould *ſpare*, becauſe God *puniſhes*, is a *non ſequitur*. Though the Lord ſent hornets before Iſrael to drive out the *Hivite* and the *Canaanite*, and

and the *Hittites*; yet he commands Iſrael to deſtroy thoſe Nations, and their name from under heaven.

2. P. W. ſays, *There have been many faithful ſubjects in thoſe Towns, even in the moſt criminal of them; and God was ſo far from involving the juſt in the deſtruction of the wicked Sodomites, that if he could find there but ten juſt men, he would for their ſake pardon all the reſt.*

1. The ſin of *Apoſtacy* ſeems worſe in ſome reſpect than other ſins; and therefore on this ſin, *Lots wife*, whom God had reſcued from the deſtruction of Sodom, though but for looking back to it, is immediately turned into a *pillar of Salt.* I heartily wiſh the Iriſh Apoſtates would remember *Lots wife.*

2. Though God would not involve the *righteous* in the puniſhment of the *wicked* but *delivered juſt Lot*; yet he *tranſplanted* him into *Zoar*, and condemned Sodom and Gomorra with an overthrow, making them an *Example* to thoſe that after ſhould live ungodly. Even ſo his Majeſty hath taken care for the *innocent*, in his Gracious Declaration, without juſtifying the *wicked*, and for the *innocent* has provided a *Zoar*, whether their ſouls may *eſcape* and *live.*

3. Since P. W. profeſſeth his thoughts to be far from deſiring to *obſtruct* the ſecuring the peace of the Countrey; let him conſider how adviſeable it is to put a *ſword* into a Madmans hand, or to capacitate ſuch rebellious *ſpirits* to hurt *themſelves* and *others.*

Since *Limerick*, notwithſtanding the hand of God, and mixture of good, *deſerved a ſevere puniſhment*; and ſince *Gallway* and *Waterford* are not leſs *deſerving*;

ought not thoſe *Corporations* and their *Advocate* rather to acknowledg his Majeſties gracious indulgence and mercy, in remitting the ſeverity of the Laws: than to exclaim thus inſolently againſt his Royal proceedings *as unjuſt, unequal, and ſuch as cannot accord with a good Conſcience.*

The Guilt of Engliſh Proteſtants and Iriſh Papiſts compared.

Thirdly, P. W. returns to his former *Compariſon* between the *Iriſh* Papiſts and the *Engliſh* Proteſtants; and in proſecution thereof, urgeth, 1. *That the worſt of the Iriſh Papiſts were never Regicides*; 2. *That they fought againſt ſuch men, when England, Scotland and the Proteſtants of Ireland deſerted the Royal Cauſe.*

As to the firſt, *That the Iriſh Papiſts are not Regicides*; let it be conſidered, That the Doctrine of *Regicide* is common in the Romiſh *Schools*, and the Practiſe in their *Courts.*

2. That to touch the *Anointing*, is virtually to touch the *Annointed.* Take away the *Regalia*, and in effect you tak away the *King.* The Iriſh Papiſts were ſo guilty hereof, that they not onely uſurped all the *Royal peculiars*, but alſo ſet up a Government diſtinct from, and oppoſite to his Majeſty's in a General Aſſembly; yea therein they Enacted, *viz. That no Temporal Government or Juriſdiction ſhould be aſſumed, kept or executed in* Ireland, *or in any Province or County thereof, other than what ſhould be approved or inſtituted*

by

by their General Aſſembly. Had the *Devil* had leave to touch *Job's perſon*, he would not have ſpared him, when he touched *all that was his.*

3. Did not the *Iriſh Papiſts, diſtruſt, diſobey, oppoſe* and *excommunicate* the *L. Lieutenant*, and abſolutely diſclaim his *Majeſties authority* in him; did they not conſpire to Murther Him, or which is worſe (if worſe can be) *to deliver* him to the *worſt* ſort of *Murtherers?* Surely thoſe who dealt thus with ſuch a *Servant*, if the *Son* had been *ſent* to them, would not have ſcrupled his *Murther*, that the *inheritance* might wholly be theirs.

As to the 2. That *when England, Scotland and the the Proteſtants of Ireland wholly deſerted the Royal Cauſe, the Iriſh Papiſts fought againſt the Regicides in defenſe of his Majeſties right.*

1. It is no leſs calumnious than falſe, to charge *England, Scotland and the Proteſtants of Ireland to have wholly deſerted the Royal Cauſe*: and it is amazing to conſider how any Iriſh *Papiſt* (I am loath to ſay *Rebel*) dare thus by a Letter even to the *Duke of* Ormond, and printed paper to the whole *World*, impeach the Nations of England and Scotland, and all the Proteſtants of Ireland *to have wholly deſerted the Royal Cauſe*: what may not *Forreigners* credit againſt us abroad, if P. W. dare thus to charge us at *home?*

But a Narrative of the matter of *Fact* is the cleareſt expedient to refute this *ſlander*: wherein let England and Scotland anſwer for themſelves; (if any Anſwer ſeem neceſſary to ſo palpable a falſehood) and let the

Proteſtants of of Ireland excuſe my zeal, if I urge ſome clear inſtances (though I pretermit many) for their vindication.

Thoſe which P. W. ſlanders with having deſerted the *Royal Cauſe*, when the Iriſh Papiſts fought againſt the *Regicides* in defence of his Majeſties *Rights*, were even the very firſt in Ireland which *proclaimed* his Majeſty, my L. Lieutenant alſo at the head of them; and that duty was performd by the *Proteſtant* Army in the Province of Munſter, the ſame year in which by giving the Iriſh Papiſts ſome conſiderable defeats, the ſaid Papiſts were reduced to a *real* neceſſity of ſubmitting to his Majeſty, which yet they but *ſeemingly* did. But poſſibly P. W. was at that time ſo buſie in preparing thoſe *Articles of Peace* which were to *fetter* his Majeſty, that he had not leiſure to hear how his *Proteſtant Subjects* freely proclaim'd him. It is alſo undeniably true, that a conſiderable Body of the *Proteſtants* of Ireland under the L. Lieutenant, though mingled with the *Iriſh Papiſts*, fought conſtantly againſt the Regicides, nay after the ſaid Iriſh Papiſts would have been *Regicides* themſelves, at leaſt ſo far ſuch as conſpiring to murther his Majeſty *in effigie* at *Waterford &c.* did amount unto, and never declin'd that quarrel, till by the infidelity of their Accuſers, they were not onely diſabled to proſecute it, but as ſeveral of themſelves have confeſt, were reduc'd at laſt, even for the preſervation of their lives, to keep as ſtrict Guards againſt the *Iriſh Papiſts* as againſt *Cromwell*. All which his Grace having found was but too true

true, he withdrew himſelf at laſt out of the Kingdom and permitted thoſe Proteſtants to withdraw themſelves from the Iriſh: Therefore let any unbyaſſed perſon judg whether the Iriſh Papiſts or *all* the *Proteſtants* were wholly *the deſerters of the Royal Cauſe*; or which of them fought longeſt againſt the *Regicides*: if the inſolence and diſloyalty of the Iriſh Papiſts were ſuch, even when *Cromwell* was at their gates, what would it not have been without that *Curb*. But I ſee though P. W. remembers what he ſhould not, yet he can forget what he ſhould remember.

In the years 1641 and 1642, the Proteſtants in Ireland not onely fought as his Majeſties Subjects, but by his *command* and with his *Commiſſion* againſt the Iriſh Rebels; in the year 1643, a Ceſſation was concluded by his Majeſties Authority, and the Iriſh engaged by *Articles*; both *Engliſh* and *Iriſh* by *duty*, to tranſport their Armies to England for his Majeſties ſervice. The Engliſh did it, the Iriſh onely made a ſhow (till the Engliſh were gone) of doing of it, and then plotted and attempted the deſtruction of the *few* Engliſh remaining in *Munſter*, whereby the Lord of Inchiquin, who then commanded in that Province by the *Kings* Commiſſion; and the Engliſh with him were neceſſitated to ſtand on their own defence, yet this is the firſt pretence which the Iriſh Papiſts make, that the Engliſh Proteſtants deſerted the Royal Cauſe. Can even *Malice* it ſelf judg, the Proteſtants deſigned the deſerting of the Kings Service, when they ſent their Army to the King, by which onely they were capable

of diſſerving him : nay ſent it in that very Juncture of time, wherein they had as much cauſe to fear the *ruine* of themſelves and Families, from the often *Violations* of the *Ceſſation* by the Iriſh Papiſts, *after* that Ceſſation was made, as from their inhumanities *before*. But yet, when his Majeſties Service required it, though the anſwering thereof, by tranſporting their Armies into England, threatned more than a probable ruine to them at home from the Iriſh Papiſts, who then *delayed*, and indeed never *after* would ſend an Army to the King into England; yet the Proteſtants did not ſo much as heſitate, but *cheerfully* expoſed themſelves to the *danger*, to pay the *duty*, and receive the *honor* of their obedience.

The ſame *infidelity* and *Treachery* which Munſter, and the parts more remote firſt *experienced*, the L. Lieutenant and the Proteſtants with him at *Dublin* at laſt *taſted* : And his Grace was thereby compelled in the year 1647. (with his Majeſties permiſſion, if not Order) to reſign *Dublin* and all the adjoyning Garriſons into the hands of the *Parliament*, which is the ſecond pretenſion for this ſlander.

On theſe occaſions the Engliſh Proteſtants of Ireland (not by *choice* but *neceſſity*, (and a *neceſſity* onely created by the *Iriſh Papiſts* themſelves) not by the Proteſtants own *private acts*, but the *neceſſitated* acts of thoſe that were ſet over them by his *Majeſties authority*) came into the *Stream*, with the violence whereof they confeſs themſelves afterwards *hurried* into ſuch miſcarriages as made their *hearts ake*; yet

(they

(they hope) leſs criminal than thoſe in the Iriſh Rebellion, or to any degree of Apoſtacy, which deſerves the ſcandal that P. W. lays on them, of *wholly deſerting the Royal Cauſe.*

For 1. Notwithſtanding the violent endeavors of both *Papiſts* and *Anabaptiſts*, not many of the *Proteſtants* of Ireland have declined the Church of *England*, in her greateſt Tryals; whoſe *principles* are not onely moſt conſonant to *Truth*, but alſo moſt uſeful and dutiful to the Royal *Cauſe*: and for that reaſon were oppoſed moſt by the two *extremes*. So that *Old Proteſtants* in the *Anabaptiſt dialect*, was the ſame with *Royaliſt*, and by them the *Proteſtants* of *Ireland* were dealt with accordingly. And 2. as the *principles*, ſo the *practiſes of the Proteſtants* vindicate their loyalty. 1. They ſubmitted this Kingdom to his Majeſty; not as *England* and *Scotland*, by the concurrence of the *General* and *General Officers*, but *without* them, nay *againſt* them, 2. Though they ſaw the *difficulty* of that *attempt*, and foreſaw the *hazard* from *Anabaptiſts* (who then in chief commanded the Army in *Ireland*) if they *ſucceeded not*; and from *Iriſh Papiſt* pretenders (whoſe neceſſities had *driven* them to *ſerve themſelves* by his Majeſty in Flanders) if they *ſucceeded*; yet were they *early* (if not the firſt) and *free* without Articling in the duty of their ſubmiſſions. And leaſt *P. W.* who ſays many things that are not *true*, ſhould deny *this*, which is ſo ſignally *true*, I will cite the undeniable Teſtimony of his Sacred Majeſty himſelf, which follows in theſe words in the 2. page of his

Majeſties gracious Declaration for the ſettlement of *Ireland*: *We acknowledg that our good Subjects of the Kingdom of Ireland have born a very good part in procuring this happineſs, that they were* EARLY *in their dutiful Addreſſes to us, and made the ſame profeſſions of a reſolution to return to their duty and obedience to us, during the time of our being beyond the ſeas, which they have ſince ſo* EMINENTLY *made good and put in practiſe.*

Here is not onely a *profeſſion of duty*, but a making of it *good*, and *putting it in practiſe*. Here is not onely an *early* owning of his Majeſties Authority, but an owning it when he was deveſted from the actual exercize of it, and that too (as to *Ireland*) by the *Iriſh Papiſts*. And this is alſo the firſt fruits of the Proteſtants having recovered the power of *Ireland*, and that with no leſs *hazard* than *loyalty*.

3. To make the Diſcrimination yet *clearer*: The *Iriſh Papiſts* at firſt *murther'd* and *fought* againſt his Majeſties good Subjects, to take from him his Crown. The Proteſtants of Ireland fought againſt his Enemies to *reſtore him to it*. The Papiſts of Ireland were *ſeemingly good Subjects*, but to become *more dangerous Rebels*. But the Proteſtants of Ireland if ſeemingly Rebels, were ſuch, but to become more *uſeful Subjects*. The laſt action of the Iriſh Papiſts, when they had the power, was to *expell* his Majeſties Authority, with circumſtances as wicked as the very ſin: but the firſt action of the Engliſh Proteſtants, when they were in power, was to *reſtore* his Majeſties Authority, with

with circumſtances almoſt as dutiful as the Action it ſelf.

Laſtly, Not to hold a candle longer to the *Sun*, I will but inſtance one other *experiment*, and againſt an *experiment* there is no *arguing*; and the inſtance of this experiment is even in the very Caſe now controverted, and in which alſo my L. Duke of Ormond himſelf was the *Judg*. In the year 1650. when it came in Queſtion, which were the *worſt*, the *Iriſh Papiſts*, or the *ſeduced Proteſtants*. He permitted all thoſe worthy Proteſtants which till then had ſerved under him, to come off to the reſt of the Proteſtants, though then headed by *Ireton* himſelf; eſteeming them ſafer with that *real Regicide ſo accompanied*, than with thoſe *pretended Antiregicides, ſo principled*. Certainly he eſteems thoſe leſs ill *to* whom he ſends his Friends, than *from* whom he ſends them. If ſo wiſe and ſo faithful a Servant to his Majeſty, as the L. Lieutenant is, had had *any hope* that the Iriſh Papiſts would ever have return'd to their Loyalty, doubtleſs he would never have ſent away *from them*, ſo many *powerful helpers* of it, and *friends* unto it: and if his Grace had not had *more than hopes* that the Engliſh Proteſtants would have return'd to their obedience as ſoon as they had got the power of doing it, he would never have ſent his friends unto them. The *Wiſdom* of his Grace's *foreſight* has been happily *juſtified* in the *Reſult*. For all the Proteſtants which then came off, were eminently inſtrumental and concurring in the duty of accompliſhing that bleſſed E-

vent. I dare as *truly* as *confidently* ſay, the moſt of the Proteſtants of Ireland onely ſerved under the Uſurpers, but to bring the Iriſh Papiſts to thoſe terms which without the *force* of Engliſh *ſwords* they would never have been brought unto. The *Antient* and *Modern* often breaches of Faith which the Iriſh Papiſts were guilty of, made it too evident to many of the Proteſtants, that nothing could bind them but *ſteel* and *iron*. The truth of both theſe *poſitions* is clearly read in that iſſue which the Providence of God has effected. However the *once Seduced* Proteſtants of Ireland are willing to take *ſhame* to themſelves, and give *glory* to God, in confeſſing their *Guilt* ſuch, (though not by *cauſing*, yet by *complying* with the late *Uſurpation*, though to a *good end*) that they readily acknowledg they ow their lives and eſtates wholly to his Majeſties *Grace* and *indulgence*; and will be more joyful to employ *both* in the *honor* and *duty* of his ſervice, than now they are in having received *both* from his *mercy* and *goodneſs*. For 'tis fitter to *diſcharge* obligations, than to *contract* them. The lively ſenſe the once ſeduced Proteſtants of Ireland have of their *failings*, and of his Majeſties Clemencie, ſo juſtly *humbles* them, that they can take no pleaſure to *recriminate others*, farther than by ſhewing the Injuſtice of P. W's. compariſons; which they are more troubled he gave them a riſe to do, than after the riſe was given they were troubled to find out what fully has done it. But in regard the Iriſh Papiſts in all their diſcourſes, as well as their Papers, pretend to the *defenſe of his Majeſties*

ſties Right; it ſeems even neceſſary, by way of anſwer to the other branch of this propoſition, to rub up their memories. 1) That in 1641 the *Iriſh Papiſts unprovok'd* (1) *rebelled*, (2) *robbed* the Proteſtants of more perſonal Eſtate, than the *Fee-ſimple* of all the *forfeited Lands in Ireland* is worth; (3) in a few Months *murthered* about two hundred thouſand innocents; (4) with a ſin next to *Blaſphemie*, as *now* they pretend his Majeſties *defenſe*, ſo *then* they pretended his *Authority*. The *PRETENDING* whereof having been ſo horrid a ſin, (for it was no leſs than to have intitled his then Sacred Majeſty to all their unparallel'd crimes, nay to have made him the Author of them) I think it a duty to the memory of that Glorious *MARTYR*, to preſent the Reader in this place with what will clearly evince their malice therein to be as great, as his then Majeſties Innocence; and nothing can better illuſtrate the vaſtneſs of *this*, but by proving 'tis a parallel to *that*. I could inſtance many ſignal and clear evidences of this *Truth*, beſides that memorable one which follows: But ſince I have in moſt of my Anſwer made uſe of their own writings, and prints, to make out their guilt: in this very particular I will purſue that method, and onely cite the Preamble of their own Remonſtrance, deliver'd by the L. Viſcount *Gormanſton*, Sir *Lucas Dillon*, and Sir *Robert Talbot* Baronet, to his Majeſties Commiſſioners at the Town of *Trim* in the County of *Meath*, on the 17 of March 1642. In which Remonſtrance of Grievances (for ſo they call it) after they have taken notice that his Ma-

jesty had authorized Commissioners to hear what they should say, or propound, these very words follow, viz. *Which your Majesties gracious and Princely Favour we find to be accompanied with these words, viz. Albeit we do extremely detest the odious Rebellion which the Remnants of Ireland have, without ground or colour, raised against Us, Our Crown and Dignity.* Words which deserve to be written with a *Beam of the Sun*, as eternal monuments of his *Majesties Justice*, and their *Guilt*; nor were they spoken in a corner, but spoken under the Great Seal, and even in that Commission which those False-accusers were to see and hear read; and by those expressions they were sufficiently provoked to have pleaded that *Authority* they so falsely *pretended*, had they had the *least shadow* for that black calumny. In these Royal expressions also (if at least the Irish Papists have the Modesty (I bate them the Justice) to acknowledg the King was a fitter Judge of their Crimes, than they themselves were) the actings of the chief Governors of Ireland, when that horrid Rebellion brake out, are fully vindicated: for the said Irish were so far from being provoked unto it by those, that no less a testimony than the word of that great, just and wise Prince proves, they had no *ground*, nay not so much as a *colour* for it.

2. In the year 1646, and *after* a peace concluded with them, they attempted, by a *Treachery* not to be parallel'd by any but themselves, to cut off the Lord Lieutenant and Army with him, who marched out of *Dublin* on security and confidence of that *peace*.

3. The

3. The ſame year, the *Council and Congregation of the confederate Catholicks of Ireland*, obliged their General *Preſton* by a ſolemn Oath, in theſe very words, *viz. To exercise all acts of Hoſtility againſt the L. Marqueſs of Ormond* by name, *and his party; and to help, adviſe with counſel, and aſſiſt in that ſervice the L. General of Ulſter employed in the ſame expedition.*

This Oath is a fruitful *Theme* to declame upon, but I will limit my obſervations upon it, onely to theſe following particulars. 1. Leaſt any ſhould doubt they are his Majeſties Subjects; leaſt any of themſelves ſhould repent the ſin of not having been ſuch, they ſwear (that they may raiſe their crimes above pardon) to exercise *all acts of Hoſtility againſt his Majeſty*, in the perſon of that noble Lord who had *then*, as *now*, the high honor to repreſent him; If *killing* be an act of *hoſtility*, they in this Oath ſwear to *kill* him; if this be not *actual Regicide*, I am ſure 'tis not their fault that it is not. This horrid Oath takes off all diſguiſes, and makes their ſin as viſible as great. And if ſuch a Crime be capable of acceſſion, it did contract it by the ſame perſons engaging privately, about the ſame time, (as I have been aſſur'd by an undeniable Teſtimony) That he would *ſerve the King*, which he afterwards endeavour'd to excuſe onely by ſaying, *His Army was not Nuntio-proof.* By which it appears indiſputably whether the Iriſh Papiſts are Subjects to the *King*, or to the *Pope*.

(2) Inſtead of repenting and making amends for the late violated peace in the year 1646, they ſwear

to *deſtroy* him, with whom they had made it.

(3) This Oath reduc'd the taker of it to a ſad Dilemma, either to *Rebellion* or *Perjury*.

(4) This Oath evidences that nothing is ſo powerful with the Iriſh Papiſts, as to *deſtroy his Majeſties Government*; ſince the uniting of the *Old Iriſh* Papiſts and the *Old Engliſh* Papiſts, which the *Pope* himſelf could not effect: the dethroning of his Sacred Majeſty has accompliſh'd. They that could never agree in *any thing elſe*, agree in *this*, and 'tis made the very *Bond of their iniquity*. I will ſay no more on this ſubject, but that *Herod* and *Pilate* could be friends, when it was to crucifie *Chriſt*.

4. In the year 1647, from *Kilkenny Jan.* 18. the Popiſh Lords Spiritual and Temporal and Commons of the *confederate Catholicks of Ireland* employ Commiſſioners to *Rome*, *France* and *Spain*, to invite a forreign power into Ireland, particularly to *Rome* their titular Biſhop of *Ferns* and *Nicolas Plunket* Eſq; (who was Knighted by the Pope for his good ſervice therein, and is now one of the confident Advocates for the *Iriſh* Papiſts as *defenders of his Majeſties Rights*, and againſt the Proteſtants of Ireland as *deſerters of the Royal Cauſe*) theſe, I ſay, were authorized to declare, *viz. That they raiſed arms for the freedom of the Catholick Religion*, which are their own very words in the third Article of thoſe their Inſtructions.

In their Remonſtrance in the begining of the Rebellion, whatever they ſaid neceſſitated ſome few diſcontents to take up arms, then they took off the *vail*,

and positively said, *That they raised arms for the freedom of the Catholick Religion.* Certainly if *ever* they may be believed to *speak true*, it is when they speak to the POPE; and if ever any thing may be believed to be the voice of all the Irish Papists, it is when the Popish Lords Spiritual and Temporal and Commons of the confederate Catholicks speak in one *Assembly*. What is meant by the *Freedom of the Catholick Religion* has been *practically expounded* by the Professors of it in Ireland; not onely *affirmatively*, that those which are of it, should enjoy the publick and undisturbed exercize thereof themselves; but *negatively*, to be an exclusion of the publick, if not *private*, exercize of the True Religion. Many instances I could present the Reader of this, but I shall onely set down two: The 1. is *Dean York* a reverend Minister of Gods word, during his residence at *Gallway*, was not allowed to pay the last duties of *Christian burial* to those Protestants which died in that Town; but was *forced* to *bury* them, nay his *own children privately* in his Garden. The 2. is, That my L. Duke of Ormond, though owned by the Irish Papists to be the Kings L. Lieutenant, and consequently representing his Sacred Majesties person, was still denied the use of so much as one *Church* or *Chappel*, wherever the said Papists had the power; nay one of the *Generals* of the Irish PAPISTS, *now living*, told my L. Lieutenant at Kilkenny, That if the King in person came into Ireland, he should not be allowed by them *One Church* to celebrate his *Devotions* in: to whom his

Grace

Grace made a return, proportionate to the disloyalty of that Declaration, and part of that return being prophetical, and since fulfilled, I shall here insert the words, *viz. I hope to live to see all of that mind to be without one Church in Ireland to say Mass in.* By these two instances it is evident, That the direct meaning of those words, *The Freedom of the Catholick Religion*, is no other than the total banishing out of this Kingdom the exercize of the Religion established in it, by *Truth it self*, and by the *good* and *wholsom Laws of the Land.*

5. In another part of the third Article of the said Instructions, these very words are inserted, *viz. The cofederate Catholicks do intend that you let his Holiness know, their resolution to insist upon such Concessions and Agreements in matters of Religion, and for the security thereof, as his Holiness shall approve of, and be satisfied with.*

This palpably evinceth, that the Papists of Ireland being Subjects, or Rebels, depends wholly upon the Popes pleasure: For let his Majesty grant them what he will, yet his pretended Holiness's approbation must be the rule by which onely they will be bound. And this is made most evident by the words of the nineth Article in the said Instructions, which follow in these words, *viz. In case his Holiness will not be pleased to descend to such Conditions, as might be granted in matters of Religion, then you are to solicit for considerable aids, whereby to maintain a war, and to ascertain and secure the same &c.* And soon after in the same nineth Article, these words follow, *viz. You are to make applie-*

cation

cation to his Holiness for his being Protector of this Kingdom; and by special instance to endeavor his acceptance thereof, &c.

Still the Pope is their King; and that he may be so almost in *name* as well as in *power*, they sollicit him by *special instance* to accept that *Title*, under which he might act that *power*: so that it is not the *Confederate Catholicks* fault, if a *PROTECTOR* were not in *Ireland*, before the *Sectaries* had set up one in England. Nay their Commissioners then sent to France and Spain, were required in case of the *Popes refusal* of being their Protector, to offer it to either of those Kings, nay to any *Popish Prince*, from whom (to use their own words) they might have most considerable aids. In effect, they are willing any one should govern them, but he who onely had the Right to do it. But yet as becomes obedient sons of the Church of Rome, the Pope has the advantage of the preemption.

It appears the *Irish* Papists hang, as their Faith in God, so their Loyalty to their Prince, on the *Popes* sleeve; and certainly it is not probable that those should defend his Majesties Right, over whom (1) a *forreign* Prince, (2) such a forreign Prince as considers *His Majesty* as an *Heretick*, and consequently an enemy, hath full power; and (3) *That power* on the strongest account, even that of *Conscience* and *Religion*.

In the year 1648 another Peace was concluded with the *Irish* Papists; but *after that*, they *disowned, disobeyed, opposed, conspired to murther*, excommuni-

cated, and baniſhed his *Majeſties Viceroy*, as appears by the former inſtances.

In ſum, when the *power* of Ireland was in the hands of the *Iriſh Papiſts*, they deſign'd and endeavour'd to *betray* it to *Forreigners*: But when in the hands of the *Proteſtants* of Ireland, they *abſolutely*, and without *antecedent conditions*, *ſubmitted* it and themſelves to his *Sacred Majeſty*.

As to their fighting againſt the Regicides,

I anſwer, 1. *Vitious extremes* are not onely oppoſite to virtue, but alſo *one* to the *other*; *Papiſts* and *Sectaries* oppoſe each other, and both the Proteſtants.

2. The *Spaniard* and the *Dutch* fought againſt the *Regicides*, yet neither of them in the *day of Tryal*, proved themſelves friends to his Majeſties Rights.

3. 'Tis the *Cauſe*, not the *Suffering* onely, which makes the Martyr; 'tis not the fighting, but the *ground* and *end* of the fighting, which proves which is the good Subject, and of *that*, let even P. W. judg by the former *Inſtances*.

The laſt Argument pretends to commutative Juſtice, and is uſher'd in by a compariſon and preoccupation.

The former thrice preſſed way of compariſon, is yet propounded here again, but with leſs injuſtice *here*, than *before*; the compariſon before was between Papiſts and Proteſtants, here between Papiſts and Presbyterians, Anabaptiſts, Quakers, Fifth Monarchy men, Independents.

To

To which I ſhall onely ſay, Whatever tenents oppoſit to *Regal power* may be found among any *Sectaries*, are, if not *learn'd from*, I am ſure *taught by* the Romiſh Schools. *Papiſts* and *Sectaries* like *Sampſons Foxes*, are tyed by their *tails*, though their *heads* be divided; their *way* may ſeem contrary, but they all tend to the ſame *end*, the ruine of the *Corn-field*.

As P. W. uſhers in his Arguments on one ſide with a compariſon: ſo on the other with a *preoccupation*, relating to the power of thoſe which he calls *Adverſaries*, and declareth it *to be no greater than his Majeſty is pleaſed to make it*.

To the truth of this Declaration the Proteſtants of Ireland freely conſent; profeſſing to the world, that though their Army is ſuch, as ſufficed *to ſubdue the Iriſh Rebels* when *univerſally confederated* throughout the Kingdom, and ſupplied by Forreigners with Money, Arms and Ammunition, and ſtrengthen'd with no leſs than the *Popes bleſſing* and *Nuntio*: yet their power conſiſts not in Arms or Armies, Fortifications or Men; but in *loyalty and obedience* to his Sacred Majeſties Commiſſion and Authority; and is conſequently, as P. W. ſays, *no greater than his Majeſty is pleaſed to make it*. And ſince this is the true State of the *Proteſtant*, both *principle* and *intereſt*, As in truth it is, even their Adverſary being their Judg, 'tis likely therefore that P. W. declares they are his *Adverſaries*, (for I believe his *Friends* are other gueſs men) But doubtleſs thoſe are fitteſt to be *truſted* with *power*, who are no *ſtronger by it*, even by their enemies ac-

knowledgments, than *He* which *gives* it, is *willing* to make it; than *thoſe* who never had power, but what they *forc'd* from his Majeſty, and who never employ'd *that power* (the whole ſtream of their own actions being their Judges) but *againſt that Sacred Majeſty* from whom they *wreſted* it.

The Arguments following plead *Juſtice, and that Juſtice grounded on the Articles of* 1648. *and judged by the ſad conſequences threatned on the breach thereof, whether we regard men or God.*

Though concerning the Articles of 1648, enough hath been inſtanced already, yet to leave P. W. without occaſion of *Cavil*, it will not be unfit to add ſomewhat more here.

1. The Contents of thoſe Articles are in themſelves *unwarrantable*, except in caſe of Neceſſity which hath no *Law*.

2. The Condition of thoſe Articles whereon they were *principally*, if not *onely* founded, hath been often and intirely violated by the Iriſh Papiſts.

The Contents of thoſe Articles are *unwarrantable* unleſs in caſe of *neceſſity*, becauſe they are contrary to an higher *obligation*, according to the *Rule* both of *publick* and *private* juſtice.

1. His Majeſty at his Coronation, binds himſelf to God, to govern theſe Kingdoms according to their reſpective Laws; and let P. W. himſelf conſider, how agreable it is to Law or publick Juſtice, that the Mili-

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tia, Treaſury, an Army of fifteen thouſand Foot, two thouſand five hundred Horſe, of Iriſh Papiſts, and even in effect the Legiſlative power it ſelf, ſhould be in the hands of twelve men to be choſen by Iriſh Papiſts; or that there ſhould be no alteration in *England* of what they in *Ireland* ſhould think fit to tranſmit to his Majeſty for the ſettlement of that Kingdom; or even that the Iriſh Rebels ſhould be pardoned without the conſent of Parliament, when his Majeſty in Parliament the ſeventeenth year of his Reign, *adjudged* ſuch pardon before conviction to be *null* and *void*; hereby even when they treated with his Majeſty concerning the affairs of this Kingdom, aſſuming the *Legiſlative authority of it*, by repealing the Statute made the 10. of *Henry* the VII. (commonly called *Poynings Law*) and the explanatory Law thereof, in 3. and 4. of *Philip* and *Mary*.

And though hitherto they *chiefly* pleaded before his Sacred Majeſty in Council, but for *ſo much benefit* of the *Articles* of peace in 1648, as would *reſtore* them to their forfeited Eſtates: yet if they had prevailed therein, upon the ſcore of that *plea*, it muſt in conſequence have *adjudged* for them the benefit of all the other Articles, as a *right*. For if *any* of thoſe *Articles* are due to them by an obligation of *Juſtice*, *all* are then due to them by the ſame *obligation*; and ſince, as appears by his Majeſties Gracious Declaration in Council, of the 30 of November 1660. that they have no right to any of their *forfeited eſtates*, nor any title but what his Majeſties mercy and bounty hath vouch-

ſafed to diverſe of them; it thence follows, That his Majeſty in Council has adjudg'd, They have *no right* to thoſe Articles. For as an adjudication of his Sacred Majeſty of their title to *any one* of the ſaid *Articles*, had entitled them to *all* : ſo an adjudication of his Majeſty in Council, That they had not a *right* to that *one* they pleaded for, has adjudg'd them to have no right to *any*.

2. Was not his late Majeſty of glorious memory before thoſe Articles, (1) *preingaged* to the Adventurers for many of the forfeited Lands in Ireland; (2) in the ſtricteſt form of ingagement, even by an ingagement in *Parliament*; (3) on the account of ſtricteſt juſtice, even by way of ſale; (4) on the beſt account of ſale, the end thereof being to reduce the Iriſh *Rebels* : therefore might not theſe Arguments which P. W. urgeth in this inſtance againſt the *breach of publick Faith*, be at leaſt more appliable to *this* engagement of his late Majeſty, to his now Majeſties *Declaration* at *Breda*, and his gracious Declaration of the 30. of *November* 1660; which were all Acts of *choice*, *premeditation* and *freedom* : than to thoſe Articles of 1648, which was an act of *neceſſity* and *rebellious force*. The Caſuiſts and School-men will eaſily reſolve P. W. that the *later* and *leſſer* obligation, ought to give place to the *elder* and *greater*. But if P. W. object, that if his Majeſty were under an obligation *preceding* and *oppoſite* to theirs, why did he enter into an obligation unto them? To that I anſwer, 1. That *then* it was not *Res integra*; for his Majeſties

ſties Rebellious Subjects, even ſome of the *Adventurers themſelves* had ſuperinduc'd a neceſſity upon his Majeſty, which as he could not foreſee when he made his firſt contract: ſo by all the ties of natural preſervation, he was bound to take away, when they were brought upon him; and it could not be a breach of Faith in the King to them, who made it (as things then ſtood) impoſſible to perform it. 2. Though *neceſſity* be an *unhappy plea*, yet when 'tis a *true*, it is an *allowable* one. 3. That *very neceſſity* which conſtrain'd his Majeſty to thoſe Articles, had they been *obſerved* by thoſe with whom they were made, would have invited all *honeſt Engliſhmen* to have cheerfully waited, till by the expected fruits and effects of that *Peace*, his Majeſty might have been enabled to have ſatisfied them; nay they would rather have loſt their money, than his Majeſty ſhould *have broken his Faith* with them, that had *kept* it with him, and would have been ſo ſerviceable to him; beſides his Majeſty might have been ſo ſoon *reſeated* in his throne, that the debts of the Crown would have been ſo ſmall, & his Subjects ability and affections ſo great; that he might and would eaſily have ſatisfied the *Adventurers* deſires, without forfeited Land in Ireland, even by their own *conſent*. But the breach on the Iriſh Papiſts ſide, has occaſion'd ſo *long* and *chargeable* a *War*, that their forfeitures, together with the *vaſt ſums* ſent out of England into Ireland, and raiſed in Ireland it ſelf, are ſcarſe able to defray that expence, which their own *violation of Faith* has engag'd the Crown in: ſo that it is

but

but juſt, that the *Bear-skin* (as far as it will go) ſhould contribute to pay for the healing of thoſe wounds, which the *Bear* it ſelf had given. His Sacred Majeſty in the 3. page of his Declaration, ſpeaking upon theſe Articles, uſes theſe very words: *viz. When they who wickedly uſurped the Authority in this Kingdom, had erected that odious Court, for the taking away the life of Our dear Father; no body can wonder that we were deſirous, though upon* DIFFICULT CONDITIONS, *to get ſuch an united power of our own Subjects, as might have been able, with Gods bleſſing, to have prevented that infamous and horrible Parricide.*

In theſe clear and Royal expreſſions the world may ſee what was the onely incentive to his Majeſty, for his granting of that Peace, even no leſs than the *preventing of the Murther of his bleſſed Father*, and the bloudy conſequences of it: And therefore if *that* were the hopeful effect of thoſe Conceſſions, had they been obſerved on the Iriſh ſide; may not we (without too much ſtraining) *inferr*, that the breach on their ſide, *contributed* to, if not *acted* that *unparrallel'd Crime.* To *commit* the ſin, and not to *prevent* the ſin, when men have the *preventative* power of it, are very near *ally'd*, if not the ſame *Crimes.*

I ſhall alſo here again obſerve, that what P. W. calls *Freely putting themſelves and their power into my L. Lievtenants hands*; his Sacred Majeſty juſtly marks with theſe obſervable expreſſions, [*upon difficult Conditions*;] may I not therefore from thence alſo well infer, That P. W's. Clients, do nothing ſo *freely* as when

when they put *difficult Conditions* on His Majeſty.

Though I have ſaid and prov'd by undeniable evidences, That the Iriſh Papiſts have *violated* and broken the Articles they extorted in 1648; yet becauſe P. W's. Tenents obliges him to believe *Works of ſupererrogation*, I will gratifie him in practiſing in this particular, one of his own principles, by adding farther what follows, to evince the Iriſh Papiſts have *egregiouſly* broken the *ſaid Peace*; the *foundation* of which, is the *Recognition* made by them of his Majeſties Soveraignty, and their Obligation to *obey* and *uphold* it, with their *Lives* and *Fortunes*, which is therefore not onely inſerted after the Title, as a part of the Agreement, but premiſed to all the reſt, as the *Ground* and *Principle* of the following *Graces* and *Securities*, which without it, are like a Caſtle in the air, that has no foundation, and therefore cannot ſtand.

Beſides the 18th Article of the ſaid *Peace* expreſly excludes from the benefit thereof, ſuch as ſhould *after offend*. The doubt then that remains, turns on theſe two Hinges,

1. Whether this *Condition* or *Recognition* were *broken*.

2. *By whom it was broken.*

The firſt appears *affirmatively*, beyond contradiction, in the many former inſtances; for after the concluſion of thoſe Articles, the Iriſh Papiſts *deſpiſed*, *diſowned*, *rejected*, *expelled*, *baniſhed and excommunicated* the L. *Lieutenant*, and *all adhering to him*, and in him, *his Majeſties Authority*.

Secondly, It clearly appears, That even thoſe who made theſe Articles with the Lord Lieutenant, were *guilty* of their *Breach*: For if they were *not able* to keep this Condition inviolable, they tranſgreſſed that duty expreſs'd in the Recognition, and were *Abuſers* both of His Majeſties *Authority* and *Service*. And if they *were able* to keep this Condition inviolable, they are *guilty* for not accordingly *keeping it*.

Thirdly, Theſe Articles were not made with any individuals *ſingly* conſider'd, but with the then *Ruling Power* of the Roman Catholicks of Ireland, for accordingly the phraſe in the Title is, *viz.* [*Articles of Peace, made and concluded with the General Aſſembly.*] And in the Concluſion, [*Signed by Sir* Richard Blake *Knight, in the Chair of the General Aſſembly, by Order, Command and unanimous Conſent of the ſaid Catholicks in full Aſſembly.*] Seeing then their Ruling Power made the ſaid Recognition, and that their Ruling Power publiſhed the Breach thereof to the world, as is evident by their *Declaration of the twelfth of Auguſt* 1650. ſo by *many other inſolent violations*, though His Majeſties Grace and Mercy hath indulg'd to the particular actings of many Individuals, yet in relation to *thoſe Articles*, or an account of any *Obligation in Juſtice due to them*, they are not to be regarded.

Yet his ſacred Majeſties juſtice to, and tenderneſs of the ſaid Iriſh Papiſts has abundantly appeared, not only in his having in perſon ſtill heard them upon the ſaid Articles of Peace, but alſo in giving them near 2 years time to prove all they pleaded, and ſo long left the Kingdom

Kingdom unſettled, that they might be fully heard in all their Allegations; nay, even by his giving *Them* a liberty which *never* yet was given to *any*, even a free ſight of the Bill of Settlement, which was humbly preſented to Him by the Lords Juſtices and Council, purſuant to *Poyning's* Law, and a full liberty to make all the objections they could againſt it; which yet they have been ſo far from acknowledging as an effect of his Royal Care and Indulgence, that in all their Anſwers (which I have diligently peruſed) I do not find ſo much as a *bare taking notice* of that *unpreſidented Favour*. But poſſibly ſince by that Indulgence their guilt has been but the more evidenced, they *untruly* conſider the conſequences of that mercy to be, what *only* was intended in the extending of it, and therefore were loth to pay his Majeſty *thanks* for what has but more diſcover'd their Crimes. But yet this is but proportionate to the reſt of their proceedings: for ſince they call his ſacred Majeſties mercy an *injuſtice*, they may at the ſame rate decline *paying Acknowledgments* for his condeſcentions to them.

Having thus proved that the *Peace was broken by the Iriſh Papiſts after it was made*, I ſhall now ſay ſomething to prove that *it was* DESIGNEDLY *broken* BEFORE IT WAS MADE.

If by a previous *Ingagement* and *Oath* the Iriſh Papiſts confirmed their firſt confederacie not to be diſſolved by the Peace which then they ſeemingly purſued, If they combin'd to make themſelves JUDGES of his Majeſties Actions, and to *appeal to themſelves* upon

every Occurrence that they ſhould be inclinable to miſinterpret; notwithſtanding their Proteſtations of obedience to his Majeſties Authority, then I conceive the whole peace thereby is on their part made *void* and *null*. But that they did ſo, is *clearly evident*, and that by an *OATH ſolemnly taken* (not by *private* men, or a factious party, but) by all the *Prelates*, *Noblemen*, and *Gentlemen* that were the *Grand Committee*, upon concluding the ſaid *Peace*, That in caſe of non-performing of the Articles thereof, (that is to ſay, If all the particulars therein were not carried on according to their liking) they were to continue the *Aſſociation* and *Union* of *Confederate Catholicks*, and to do *ALL Acts preſervative thereunto*.

In this place it ſeems to me requiſite to let the Reader know what that *Union and Aſſociation of the Confederate Catholicks* was, which they ſwear to *continue*; which I ſhall inſtane in ſomce particulars, out of their own Originals now remaining on Record.

In the firſt Roll they ſwear in theſe very words, *viz.*

I A.B. *do promiſe, proteſt and ſwear before God and his Saints and his Angels, That I will during my life bear true Faith and Allegiance to my Soveraign Lord* Charles *by the grace of God, King of* Great Britain, France *and* Ireland, *and to his HEIRS and lawful Succeſſors, and that I will to my power, during my life, defend, uphold and maintain all his and their JUST PREROGATIVES, Eſtate and*

and Rights, the Power and Priviledges of Parliament of this Realm, the Fundamental Laws of Ireland, *and the* FREE EXERCISE OF THE ROMAN CATHOLICK FAITH AND RELIGION THROUGHOUT THIS LAND, *and the Lives, juſt Liberties, Poſſeſſions, Eſtate and Right of all thoſe that have taken, or ſhall take this Oath, and perform the Contents thereof; and that I will* OBEY *and* RATIFIE *all the* ORDERS *and the* DECREES MADE *and* TO BE MADE *by the Supreme Council of the Confederate Catholicks of this Kingdom concerning the ſaid publick Cauſe. And that I will not* SEEK *or* RECEIVE *directly or indirectly* ANY PARDON *or protection for any Act* DONE *or* TO BE DONE *touching the General Cauſe, without the conſent of the Major Part of the ſaid Council; and that I will not directly or indirectly do any Act or Acts that ſhall prejudice the ſaid Cauſe; but will to the hazard of my life and eſtate, aſſiſt, proſecute, and* MAINTAIN *the ſame.*

Moreover I do further ſwear, That I will not accept of, or ſubmit unto ANY PEACE *made or to be made with the ſaid Confederate Catholicks, without conſent and approbation of the General Aſſembly of the ſaid Confederate Catholicks, and for the preſervation and ſtrengthning of the Aſſociation and Union of the Kingdom, that upon any peace or accommodation to be made or concluded with the ſaid Confederate Catholicks as aforeſaid, I will to the uttermoſt of my power inſiſt upon, and maintain the enſuing propoſitions, until a peace as aforeſaid be made, and the matters to be agreed upon in the articles of peace*

be ESTABLISHED *and* SECURED *by* PARLIAMENT. *So help me God and his holy Goſpel.*

In this their firſt *Confederacie Oath*, they ſwear *flat* and *known contradictions*: for they ſwear to *bear true Faith and Allegiance to the King*, and with the ſame breath they ſwear they *will obey and ratifie all the Orders and Decrees made and to be made by their ſupreme Council*, who had then actually caſt off the Kings Authority, and ſet up a Government in oppoſition to his Majeſties. It had ſure been at leaſt enough to ſwear to obey and ratifie all Orders and Decrees they had made, without increaſing that guilt by the high acceſſion of ſwearing to obey and ratifie all to be made by the Supreme Council. Herein they ſhow, what the POPE is to them in *Spirituals*, their *Supreme Council* is in *Temporals*, whom they obey with *a blinde* and *implicite Faith*.

They ſwear alſo *to maintain the Fundamental Laws of this Kingdom*, and in the ſame breath they ſwear *to maintain the free exerciſe of the Roman Catholick Religion*, which is expreſly againſt Law; as it is, that any ſhould govern the Kingdom, but by his Majeſties Authority; which they *aſſumed* and *uſurped* in all the *eſſentials* of it: nay not onely the *matter* of the *Oath* is againſt thoſe Laws they ſwear to maintain; but even the *taking* or *impoſing* of *any Oath* which by Law is not warranted, is a violation of the Laws: But they are ſo far from *owning* theſe their *Crimes*, that they ſwear

they

they will not ſeek or receive directly or indirectly any pardon or protection for any thing done or to be done, touch this General Cauſe, &c. They can be content to ſeek and receive a Pardon from the POPE for ſins to come, but they *ſwear* they neither will ſeek or receive *directly* or *indirectly* a *Pardon* for, nay not ſo much as a *Protection* from his Majeſty, for ſins *paſt*, without the conſent of their Supreme Council. This is a fine *bearing Faith and Allegiance to the King*, this is a good *upholding and maintaining the Fundamental Laws of the Kingdom*. They ſwear too, that *theſe Acts of higheſt Rebellion, they will to the hazard of their Lives, and Eſtates aſſiſt, proſecute, and maintain.*

But they proceed further, for they ſwear *not to accept of, or ſubmit to* ANY PEACE *made or to be made without the conſent and approbation of the General Aſſembly of the ſaid Catholicks*: ANY PEACE, that is, let the *Conditions* be never ſo *good*, let the *Perſon* that grants them be *the King Himſelf*, they will not accept of it, they will not ſubmit unto it, without, *&c.*

If the King would ſo far forget thoſe ſignal *Crimes* which made them *need* his *Pardon* and *Protection*, and would not ſo much as name them, but make a *Peace* with them, as if they had never done *any offence*, yet they ſwear, that not *one of them* ſhall accept of, or ſubmit to ſuch a Peace, but as is before expreſſed; nay, to ſhow how perfect a ROMISH *Confederacie* it is, if any Individual ſhould be ſtruck with the horrour of his Crimes, he cannot fly to the Kings *Mercy* for *Pardon* or *Protection*, without Perjury: And to inveagle

ſuch

ſuch as had not *then* been polluted with thoſe ſins, they ſwear to protect all ſuch as ſhall enter into their guilt; and thereby in conſequence threaten to *ruine* ſuch as ſhall not: This is admirable bearing true Faith and Allegiance to the King, and maintaining the Laws of the Kingdom!

But this is not all, for they further ſwear in theſe words, *viz. For the preſervation and ſtrengthening of the Union of the Kingdom upon any peace to be made or concluded with the ſaid confederate Catholicks as aforeſaid, They will to the uttermoſt of their Power, inſiſt upon and maintain the enſuing Propoſitions, until a peace as aforeſaid be made, and the matters to be agreed upon in the Articles of peace be eſtabliſhed and ſecured by Parliament.*

The firſt Propoſition to which this Oath relates, and to which it is annexed, is expreſſed in theſe words, *viz. That the Roman Catholicks both Clergy and Laity in their ſeveral capacities have the free and publick exerciſe of the Roman Catholick Religion and Function throughout the Kingdom, in as full luſtre and ſplendor as it was in the Reign of King* Henry *the Seventh, or other Catholick King his Predeceſſours, Kings of* England *and Lords of* Ireland, *or in* England.

That is to ſay, That none ſhould be admitted to live in *Ireland* but Papiſts: for *none* or *very few* but ſuch, were in the Reign of thoſe Kings in *Ireland.*

The ſecond Propoſition mentioned, follows in theſe words, viz. *That the ſecular Clergy of* Ireland, *viz. Primates, Archbiſhops, Ordinaries, Deans, Deans and Chapters,*

Chapters, Archdeacons, Prebendaries, and all other Dignitaries, Parſons, Vicars, and all perſons of the ſecular Clergy, and their reſpective ſucceſſours, ſhall have and enjoy all, and all manner of Juriſdictions, Priviledges and Immunities in as full and ample manner as the Roman Catholicks ſecular Clergy had or enjoyed the ſame within this Realm, at any time during the Reign of the late King Henry *the Seventh, ſometime King of* England, *and Lord of* Ireland, *any Law, Declaration of Law, Statute, Power, or Authority whatever, to the contrary notwithſtanding.*

That is to ſay, Their *Wills* muſt be the *Law*; and ſince they think fit to ſet up POPERY in Ireland, and to baniſh the true Religion out of it, it is but requiſite they ſhould take the maintenance from the *Legal*, and give it to the *Titular Clergy*. And leaſt we ſhould doubt this to be the true meaning of the ſecond Propoſal, they clearly explain it in the fourth, which follows in theſe words, viz. *That the Primates, Archbiſhops, Biſhops, Ordinaries, Deans, Deans and Chapters, Archdeacons, Chancelours, Treaſurers, Chaunters, Provoſts, Wardens of Collegiate Churches, Prebendaries and other Dignitaries, Parſons, Vicars, and other Paſtors of the Roman Catholick ſecular Clergy, and their reſpective ſucceſſors, ſhall have, hold enjoy all the Churches and Church-Livings, in as large and ample manner, as the* LATE PROTESTANT CLERGY *reſpectively enjoyed the ſame, on the firſt day of* October *in the year of our Lord* 1641. *together with all the profits, emoluments, perquiſites, liberties, and the rights of*

their reſpective Sees, and Churches belonging; as well in places now in poſſeſſion of the Confederate Catholicks, as alſo in all other places that ſhall be recovered by the ſaid Confederate Catholicks from the adverſe Party, within the Kingdom, SAVING *to the ſaid Roman Catholick Laity their Rights, according to the Laws of the Land.*

That is to ſay, Our Clergy ſhall have *All*, therefore yours can have *nothing*; this is a perfect Fifth-Monarchy Principle, for here Dominion is onely founded in pretended Grace, none being to have the benefit of the Laws of the Land, but the Papiſts. Nay, his Sacred Majeſty, becauſe a PROTESTANT, is *as ſuch*, denied *any one* of thoſe Rights, which the meaneſt of the Iriſh Rebels, becauſe a PAPIST, is to enjoy, as ſuch; and leſt their *words* for it ſhould not be taken, they confirm it with an OATH. The *Legal* and *Orthodox Clergy of Ireland* may ſee in this, what *goodly Proviſion* had been made for them, and their reſpective *Succeſſours*, if this *pious Roman Catholick Confederacy* had ſucceeded.

But leaſt this their firſt Oath of Confederacie might be thought a thing they were *ſurprized* into, in the *firſt heat* and *fury* of the Rebellion; and leaſt the takers of it ſhould forget what the Impoſers of it would have them believe they were bound unto by it; ſome time after, *premeditately*, and *in cool blood*, they caus'd it a ſecond time to be taken *in terminis*, and ſubſcribed with a preamble to it, the cloſe whereof, runs in theſe Words, viz. *And for that it is requiſite that there ſhould*

be

be an unanimous consent and real union between all the Catholicks of this Realm, to maintain the premises and strengthen them against their adversaries, it is thought fit by them, that they, and whosoever shall adhere unto their party, as a Confederate, should for their better assurance of their adhering fidelity and constancy to the publick Cause, take the ensuing Oath. viz. *I A. B.* &c.

In the begining of the said Preamble, they give the priority and precedency of place to the *Defence of their own Estates and Liberties*, to that of the defence of his Majesties Regal Power, Prerogatives, Honour, State, and Rights; That is to say, They will mind *themselves* before the *King*, which they fully explain in the third Oath of their Union and Confederacie, which after their rejection of the Peace concluded with them by his Majesties Authority, they entered into, took and subscribed, and which follows in these words, viz.

I do swear and protest that I will adhere to the present Union of the Confederate Roman Catholicks that REJECTED THE PEACE *lately agreed and proclaimed at Dublin; and do nothing by Word or Deed, Writing, Advice, or otherwise, to the prejudice of that Union, and will to the uttermost of my power, advance and further the good and preservation of it, and of his Majesties Rights, and the priviledges of free born Subjects to the Natives of this Kingdom.*

The two former Oaths seem to them to be onely the

THEORY of Rebellion, and they were loth to *ſtop there*, therefore they proceed in this third Oath, to the PRACTISE of it. In the firſt and ſecond Oath, they ſwear *they will obey and ratifie all the Orders and Decrees made, and to be made by the Supreme Counſel of the Confederate Catholicks*; and in this third Oath, they very abundantly obſerve what they ſwore in the two precedent ones; but although in both thoſe they ſwore as poſitively, I am ſure much more juſtly (*though not juſtifiably*) *do rig their Lives to bear true Faith and Allegiance to the King*, and though that juſt part of the Oath hath the priority of place, in both Oaths, yet the priority of obedience, when it came in competition which ſhould be moſt binding, viz. either thoſe parts which related to their *obedience to his Majeſty*, or thoſe which related to their *obedience to their General Aſſembly*, they *practically interpret* it *for*, and *adjudge* it *to* the latter.

In their two firſt Oaths, they ſwear *they will not accept of, or ſubmit unto any Peace made or to be made with the ſaid confederate Catholicks, without the conſent and approbation of their General Aſſembly.*

But either this *Peace* which they ſwear to *reject*, was made with the *conſent* and *approbation* of their General Aſſembly, or *without* their *conſent* or *approbation*: If the *latter*, how can the Generality of the Iriſh Papiſts plead for the benefit of what their Governing Power was againſt; If the *former*, then againſt their two preceding Oaths, they reject that Peace which by their General Aſſembly's conſent and approbation had been

been concluded, and which (at leaſt by a ſtrong implication) they were ſworn to obſerve. I know of no Oath of theirs which bound them to more then not to accept of peace from his Majeſty without the *conſent and approbation of their General Aſſembly*, till this third was taken and ſubſcribed. When they are not guilty enough by *old Oaths*, they will make themſelves guilty enough by entering into *new Oaths*. Doubtleſs the guilt of two ſolemn Oaths, not to make peace with their King, without the approbation and conſent of their own fellow Subjects, even of their own ſetting up, and that too, as one of the products of a bloody Rebellion, was guilt enough; but in their third Oath, they proceed farther, and reject that peace which even *themſelves* had *ſollicited*, and which was highly advantagious for them, onely becauſe the HEADS of the *Catholick Confederacie* had then hopes of getting *more* from the King (whoſe condition then began to decline) by *Rebellion*, then by *Peace*. Nay, that which their *two former Oaths* did *not oblige them unto*, viz. *To reject a Peace made with his Majeſty when* CONSENTED TO, *and* APPROVED BY *their General Aſſembly*, *They* SWEAR TO OBSERVE; and that which their two former Oaths obliged them unto, viz. *During their lives to bear true Faith and Allegiance to the King, they* WILL NOT OBSERVE, though the rate of that crime amounts to no leſs then to a *double*, if not a *treble Perjury*.

I muſt here acquaint the Reader, That this third Oath of *Union* and *Confederacie*, whereby they reje-

cted the Peace, is, as the two former Oaths, without a date in its Original now on Record; possibly it was their intention thereby to insinuate to the people, that the Ingagement they entered into, was a duty incumbent on them from the *first*, and was to have no *end*. But if P. W. should say that this Oath had onely reference to the rejected Peace in *Anno* 1646. I will onely answer, The same *Inferences* are of the same force in reference to the rejected Peace in *Anno* 1648. and therefore if they be not rightly applied as to the *time*, yet they be as to the *thing*.

Certainly no written wickedness can ascend higher then in that same Oath, in which they swear to reject, and actually do reject his Majesties Authority, when cloathed with peace, even a peace of their own seeking, and highly advantagious to them, they also swear *to preserve his Majesties Rights*. I can finde no consistencie in the said Oath, unless they mean it to be *his Majesties Right*, to be governed and used according to the pleasure *of the Roman Catholick Union and Confederacy*; nor can I tell what they mean *by preserving the Priviledges of free-born Subjects to the Natives of this Kingdom*, unless thereby they mean, that those *Priviledges* are *parramount* to his Majesties Authority, and they the onely Judges and Preservers of them.

But because the *Irish Papists* endeavour to extenuate the sins of entring into their first and second Confederacie-Oath, by pleading that their ingagements in them were but temporary, and were not to be conclusive, but as they should be *established and secured by Parliament*;

liament; I think it neceſſary leaſt by that ſpecious pretence the Reader might be deluded, to ſet down here how they deſigned that Parliament ſhould be conſtituted: which I ſhall do out of the Original of their Inſtructions remaining in my hands.

The Title of thoſe Inſtructions is, viz. *Inſtructions for the Lord Viſcount Mountgarret, Lord Preſident of our Council, &c. And the reſt of the Commiſſioners imployed by the General Aſſembly of his Majeſties moſt faithful and dutiful Subjects, the Confederate Catholicks of his Highneſs Kingdom of Ireland*, &c. *unto the Lord Marqueſs of Ormond, Lord Lieutenant of Ireland*, &c.

The words of the 22. Article of theſe Inſtructions, are theſe, viz. *You are to be Suitors to his Majeſty to have a Parliament holden before the Lord Marqueſs of Ormond, or a* CATHOLICK, *or a* NATIVE *well-affected.*

I doubt if theſe Commiſſioners had not been immediately imployed to the then Lord Marqueſs of *Ormond* (now Duke of *Ormond*) they would ſcarcely have named him to be the perſon before whom the deſired Parliament ſhould have been holden; for ſince even while they made a direct addreſs to his Lordſhip, they had the preſumption to add, viz. *Or a Catholick, or a Native well-affected*, if his Grace were not to have ſeen what they deſired, they would not have mentioned *Him*. And the truth of this appears clearly in the Paper intituled, *The ſence of the Congregation of the Clergy upon the Inſtructions preſented to them, to be given the Agents to be now employed to France. Dated the* 21 *of December*

December 1647. wherein to uſe their own words, they ſay, viz. *We offer the enſuing Articles, which we deſire may be drawn up into Inſtructions with the reſt, to be given to the ſaid Agents, with Order to inſiſt on them, and in no ſort to recede from them.*

The firſt of thoſe Inſtructions are in theſe words, viz. *Firſt, that an Inſtruction be given the ſaid Agents for getting the Lord Deputy, or other chief Governour or Governours of this Kingdom to be* A ROMAN CATHOLICE.

In this the Reader may evidently find, though when the Iriſh Papiſts make Addreſſes to the Lord of *Ormond* they are ſo diſcreet as to name Him for the perſon before whom the Parliament ſhall be holden, yet when they may write what he is not to ſee, they abſolutely leave Him out, and deſire that the Parliament may be holden before *a chief Governour that is a Roman Catholick*, with this addition, viz. AND IN NO SORT TO RECEDE FROM THIS INSTRUCTION.

The ſecond Particular which the ſaid Congregation of the Clergy deſire may be added to the Inſtructions to be given to their Agents, then deſigned to be ſent to the Queen and Prince, then in France, and *which they are to* INSIST UPON, *and* IN NO SORT *to recede from*, is expreſs'd in theſe very words, viz. *2d. Inſtruction. That the particular Articles or Conceſſions to be obtained for Religion, may be publiſhed together with the Temporal Articles; and that until both be publiſhed together,* THE PEACE MAY NOT

NOT OBLIGE NOR BE ACCEPTED BY THE CONFEDERATE ROMAN CATHOLICKS: And that the QUEEN NOR PRINCE come not to this Kingdom till the Peace be publiſhed as aforeſaid, and accepted by the Nation.

By this it undoubtedly appears that no peace would be accepted of by the Iriſh Papiſts, but ſuch a one as even by the Royal Aſſent, was to give them the whole Kingdom in *Fact* and *Power*, if not in name: Nor was the QUEEN and PRINCE, his now Majeſty, ſo much as to come into *Ireland*, till *Ireland* was in effect given away to the Crown.

Although this Paper intituled *The ſenſe of the Congregation of the Clergy*, have many Particulars as full of Diſloyalty and Rebellion, as thoſe I have already mentioned, yet I ſhall ſet down no more but the ſeventh Paragraph, which they deſire may be paſt into an Inſtruction; which follows in theſe words, viz. *That if a* PROTECTOR *muſt be choſen for the Nation, it may be his* HOLINESS. *And that the Nation may not by chooſing* Spain *or* France *for Protector, be neceſſitated to make the other of them not choſen their Enemy abroad, and thereby rend the Kingdom at home into diviſion.*

This in my opinion evinceth, that as bad as the Papiſt Clergy in *Ireland* were, yet *the Original deſign of chooſing a* PROTECTOR *was the Act of the* LAY PAPISTS, but indeed when a forraign Protector was *reſolved* upon, the *Popiſh Clergy* as became

came true Sons of the *Romish Church*, were singly for the Popes having the Protectorship, and fortifie that their desire with a very material and politick consideration, if not threathing, viz. That unless it were so, *it might rend the Kingdom into Divisions.* But I desire the Reader woul observe that rending of the Kingdom would not have proceeded from the casting off of his Majesties Authority, but from the PAPAL, FRENCH AND SPANISH FACTIONS, who would have contended for the Soveraignty of this Kingdom: But not so much as the least word mentioned that the Kingdom would have been rent by the resistance of any party in his Majesties behalf: Though three forraign Powers would have found Friends to have countenanced their respective designes, yet his Majesties lawful Right could not find any numerous *Assertors of it.*

Having thus done with the Paper intituled *The sense of the Congregation*, I shall now proceed to acquaint the Reader with the residue of those Instructions, which will let him plainly see how they projected that Parliament should be constituted which was to establish and secure the Articles of Peace insisted on. One of which I have already particularized, and now shall proceed to the rest.

The 24th Instruction is set down in these words, viz. *You are to be Suitors to his Majesty, that all Indictments, Out-Lawries, Attainders, and other Acts, made, published, or done, in the Courts of Dublin, or elsewhere in this Kingdom, or the Kingdom of England, in prejudice of the said*

ſaid Catholicks, or any of them, ſince the ſeventh day of Auguſt 1641. *ſhall be before the ſitting of the Parliament here, taken off the file, and vacated; and ſo declared by his Majeſties publick Proclamation.*

This is a good preparation for compoſing a fit Parliament for the ends of the *Confederate Catholicks*. Before they did *any thing for the King*, they preſs the King would by a Proclamation vacat the legal proceedings of the Court of Juſtice. They deſire to be put in a capacity to act *new crimes*, by a forgiveneſs of the *old*.

The 11th Inſtruction runs in theſe words, viz. *You are to be humble Suitors to his Majeſty, That ſuch as are already employed or appointed, or that ſhall now be appointed to execute the Office of Sheriff by our party, in the ſeveral Counties of the Kingdom, ſhall ſtand; and the ſaid Offices to be conferred upon them by Letters Patents.*

Though the Sheriffs of *Ireland* are pricked by the chief Governour or Governours of this Kingdom, yet they will themſelves name thoſe Sheriffs, that thereby they might be in a condition to be ſure the reſpective Knights of the Shires for their intended Parliament ſhould be Roman Catholick Confederacie-Men.

The cloſe of the 26 Inſtruction is in theſe words, *You are to procure that no new Corporations ſhall ſend Burgeſſes to Parliament, without the allowance of Parliament firſt had.*

The 13th Inſtruction runs in theſe words, viz. *You are deſire that ſuch Corporations as anciently ſent Burgeſſes to the Parliament, be now admitted, notwithſtanding that*

by the power of ſome late Governours; they were of later days debar'd of this priviledge.

By theſe three Inſtructions the Reader may ſee how well they would have conſtituted the Houſe of Commons for the Catholick Confederacie; firſt, Sheriffs who are to be Judges of the Elections of the Knights of the Shires they would nominate, and have his Majeſty commiſſionate by Letters Patents. Secondly, ſome old Burroughs who had ſcarce an Inhabitant in them, and who therefore for ſeveral preceding Parliaments had no Writs ſent unto them to make Elections, they deſire now may ſend Burgeſſes to their intended Parliament: And Burroughs who are by the Kings Charter to ſend Burgeſſes to Parliament, and who are numerouſly planted with Proteſtants, were to ſend none to ſerve for them in Parliament.

Thus far the Confederates had well provided for themſelves in the conſtitution of the Houſe of Commons, now I ſhall let the Reader ſee that their care was no leſs in the conſtitution of the Houſe of Lords: For the 23 Inſtruction is in theſe words, viz. *That no Lord not eſtated in this Kingdom, or eſtated in this Kingdom, and not reſident here, ſhall have vote in the ſaid Parliament of this Realm, by* PROXY *or* OTHERWISE.

The King is the Fountain of Honour; but here the Confederate Catholicks will ſtop the Stream of it, as they think fit; voting by Proxy, which is the undoubted Right of the Peers, they will not admit; and thoſe Peers who by the Rebellion of the Confederates were

were expelled out of *Ireland*, muſt be denied their Rights, even when a peace is concluded; Nay poſſibly thoſe Peers might not be conſidered as eſtated Lords, whoſe Eſtates the ſaid Confederates had poſſeſt themſelves of; ſo that by the Acts of the Rebellion they were to loſe their Lands, and by the Deſires of the Rebels to loſe their Votes: And perhaps if Proteſtant Peers which the Rebellion had forc'd into *England* would have returned into *Ireland* to vote in this intended Parliament, they might (had this Inſtruction took place) been denied to vote in Perſon, as well as by Proxy, on account that they were not eſtated perſons by reaſon their Lands were then in the poſſeſſion of the Rebels, who had taken good care *that the Peace ſhould not oblige, nor be accepted by the confederate Catholicks, till all the Articles of it were eſtabliſhed & ſecured by Parliament.*

The Confederates reſt not here, but to make all things ſurer, the 44th Inſtruction is ſet down in theſe words, viz. *That ſuch as ſhall be recommended by the ſupreme Council of the Confederate Catholicks, ſhall be by his Majeſty called by Writ to ſit in the Upper Houſe.*

In the 23d Inſtruction before mentioned, they attempt to hinder the conſtitution of the Houſe of Peers to be as by Law and Cuſtom it ought to be; and in this 44th Inſtruction they attempt to conſtitute it as it ought not to be. In the foregoing Inſtruction they endeavor to ſtop the *true Fountain of Honour*, and in this Inſtruction they would make themſelves to *be the Fountain of Honour.* Nor does this Inſtruction run with the introductive words of the former, viz. *You are*

to be Suitors, or humble Suitors to his Majesty, but positively set down, as if what they demanded were rather a *Right*, then a *Favour*; neither do they limit their recommendation of such as are to be called to sit in the Upper House, to such onely as were his Majesties *Subjects*, or *his Rebels*, but indefinitely, *viz. all that shall be recommended by the Supreme Council of the confederate Catholicks*; so that the forming of the House of Peers, the *great* and *inseparable Right and Prerogative of the Crown*, they not onely desire to *WREST* from the *King*, but also they desire to *VEST IT IN THEMSELVES*: Nor do they stop there, but by this Instruction (had it been granted) they would have had the power to have constituted the House of Lords OF FORRAIGNERS, and doubtless amongst those, his HOLINESS's NUNTIO, then amongst them, *would scarcely have been forgotten.*

Thus far the Catholick Confederacie had well provided for the composition of the House of Commons and the House of Peers, as far as concern'd the *Temporal Lords*; Now I shall let the Reader see that their care was no less in providing that the House of Peers should be as well constituted for the *Spiritual Lords*, which they manifest in their 25th Instruction, which follows in these very words, viz. *You are to be Suitors to his Majesty, that the Writs of summons be issued to the ARCHBISHOPS AND BISHOPS WITHIN OUR QUARTERS*, and they to have *PLACE AND VOTE in Parliament.*

This is a *Request INDEED*, here is not onely a

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taking away of the Right of the Proteſtant Archbiſhops and Biſhops, but a giving of it to the Papiſts: Nay, would not this have been (if granted) an owning that the POPE by his Conſecration had the Right to ſend Peers into the Houſe of Lords, if not to create them. But ſince they were ſworn by their Confederacy *to have the free and publick exerciſe of the Roman Catholick Religion and Function throughout this Kingdom in its full luſtre and ſplendor, as it was in the Reign of King* Henry *the ſeventh, or any other Catholick King his Predeceſſor, Kings of* England *and Lords of* Ireland, 'tis no wonder they take the ſureſt *Ways* to reach that *End.* But yet the wiſdom of the *Kings of England*, and their experience of the *Iriſh Papiſts* has been ſuch, that had all theſe *Inſtructions* been granted to them, yet they could not have reach'd their Deſign, which the ſaid *Papiſts* well knew, and therefore to *throw down ALL Impediments*, in their 21th Inſtruction, which follows in theſe very words, they further deſire, viz. *You are to be Suitors to his Majeſty, That upon the firſt ſitting of the next Parliament, That an Act may be tranſmitted for the ſuſpenſion of* POYNINGS HIS ACT, *intituled, An Act that no Parliament ſhall be holden in this Land, until the Acts be certified into England, and all other Acts inlarging or explaining the ſame. And that it be afterwards left to the conſideration of the Parliament, whether the ſame ſhall be ALLTOGETHER REPEALED or continued.*

In theſe Inſtructions the Confederates ſhow a *Catholick Care* of the *Roman Catholick Cauſe*: They were not

not contented to attempt *by force* and *open Rebellion* to *wreſt* this *Kingdom* from the *Crown of England*, but having failed thereof in that way, they endeavour to effect it in this: firſt they will have a PAPIST *chief Governour*, and that (to uſe their own words) the *Commiſſioners* muſt not onely INSIST UPON, but muſt IN NO SORT RECEDE FROM; Then they muſt have a Parliament, and that not onely to be conſtituted *againſt the Kings undoubted prerogative, the known* and *ancient Laws of the Land, and Priviledges and Rights of both Houſes*, but alſo muſt be *compos'd* according to the *deſires* and *inventions of the Iriſh Papiſts*: and becauſe by *Poynings*'s Act no *Bill* or *Bills* could be tranſmitted into *England* till firſt they had paſt the chief *Governour or Governours and privy Council of this Kingdom*, and then were certified to *his Majeſty and privy Council in England, by the ſaid chief Governor or Governors, and privy Council* to be *good* and *expedient* for this Kingdom, and then were not to paſs in Parliament here, but as *approved of by his Majeſty and Council in England, and remitted hither under the Great Seal of England*; whereby the Crown of *England* was wiſely ſecured that nothing ſhould be enacted here to the prejudice of it: The ſaid Iriſh Papiſts deſire that in their ſaid next Parliament *Poynings*'s Act might be ſuſpended, and all other Acts enlarging and explaining the ſame; and then that *it may be left to the conſideration of the Parliament*, SO CONSTITUTED, whether the ſame ſhall be ALTOGETHER REPEALED, or continued; that is to ſay, That the

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LAMB be put into the Claws of the WOLF, and then leave it to the *conſideration of the Wolf* whether or no he would *devour him.* If it ſhould be ſaid, That the fore-mentioned Inſtructions were onely the Confederates deſires to his Majeſty; I onely deſire to know whether they made thoſe deſires with an intention to have them *denyed* or *granted*: If the firſt it was *ridiculous*, if the laſt it was *rebellious.* But by all this it undeniably appears, *If the providence of God, and His Sacred Majeſties Wiſdom and Care had not diſappointed the boundleſs deſignes of the ſaid Iriſh Papiſts*, not onely *the Proteſtant Religion and the Profeſſors of it in Ireland* had been LOST, but alſo this Kingdom had been LOST *to the Crown of England*, for the ſaid Iriſh Papiſts were to have held what they then rebelliouſly poſſeſt till their Articles of Peace had been eſtabliſh'd and ſecured by Parliament, and if they could have had a Parliament *ſuch as they deſigned*, all the Kingdom would in effect have been theirs by *Authority of Parliament*; ſo that either way they had ſecured themſelves as much as their CONFEDERATED WISDOMS could project.

But ſince the moſt eſſential parts of the Articles of Peace were to be finally obliging but as they were to be confirm'd by Act of Parliament in the next Parliament which ſhould be aſſembled after the perfecting the ſaid Articles; let P. W. remember this preſent Parliament is the firſt that has been call'd together in *Ireland* ſince the concluſion of the Peace, and let him ſee in the GREAT BILL OF SETTLEMENT how far

the Parliament thinks fit to put their *sanction* to those *Articles*. If R. W. should say, *This is not such a Parliament as his Countrymen intended at and before the making of these Articles*; I shall joyn with him in his saying thereof, and shall onely add, That GOD AND HIS SACRED MAJESTY *be praised, it is not such a Parliament.*

I must desire the Readers excuse for these *digressions* which I thought necessary, that he might the better know, *even out of the Originals of the Papers of the Irish Papists*, what kinds of Parliament that was, by which they had designed to *establish and secure the Articles of their Peace*, as also what *that Association and Union of the Confederate Roman Catholicks* is, which their Grand Committee *swore to continue*, and *to return unto* upon the concluding of the Peace in 1648. in case *they themselves judged the Articles thereof at any time unobserved unto them*. I wish the said *Irish Papists* think not themselves TO THIS DAY *bound by it*; nay, I wish they do not think it INDISSOLVEABLE.

This horrid Oath of the Grand Committee beforementioned, is *now* so *undeniable*, (though it was *then* manag'd in the *dark*, and carried on with all possible *secrecie*) that it was by all their *Titular Bishops* in their published *Excommunications against the Lord Lieutenant, interpreted* and *insisted on*, as a most *CONSCIENTIOUS engagement to invite all their Nations to a disobedience of his Majesties Authority*; whereby they have

have not onely argued themselves guilty of the greatest *unworthiness* and *treachery*, men could possibly be faulty in; they have not onely *forfeited* all that Grace and Favour which could be intended them by that Peace, and *invalidated all the Articles of it*; but they have likewise continued to themselves the guilt of their *Rebellion* and *Conspiracie* to this present DAY, and lie *obnoxious* to the *utmost penalty* of the Law for the same, unless his Majesties Mercy be greater then their Crimes; and consequently P. W's causeless *curses and threatnings* are not to be *feared*.

Those Threatnings respect { MEN { The Irish Papists. / The Judicious Protestants. / GOD.

First P. W. tells us *that the hearts of the Irish Papists would by such proceedings be estranged from his Majesty*: The *sense* whereof is, that the *Irish* will follow the King for nought but the LOAVES; nay, it had been happy for *Ireland* if the very *Loaves* themselves would have prevented their *hearts from being estranged*; but 'tis *morally* impossible while such a *National* and *Religional distinction continues*: The experience of the last *Rebellion*, if no other proof thereof had been, evinceth the *estrangedness* of the Irish Papists to be such, that the *Interest in them* of the *greatest Nobleman in Ireland* when *for the Crown*, is not so *considerable*, as a *Po-*

piſh prieſts againſt it. Wherefore the *eſtrangedneſs* P. W. mentions muſt ſtill be expected, but with this difference, That the BEAST if *pamper'd*, will *Kick*, if kept *low*, OBEY.

Secondly, P. W. fore-tells *that the Judicious Proteſtants will on ſuch proceedings be perpetually jealous, notwithſtanding any Declaration from Breda, or Acts from Weſtminſter.*

Though P. W. may be a true *Seer* of the eſtranged hearts of the *Iriſh papiſts*, yet I dare charge him to be a *falſe Prophet* concerning *judicious proteſtants*; for though they duly value his Majeſties *Declarations* and *Acts of Grace*, as ſignal *Expreſſes* of his Goodneſs; yet their confidence reſts on the *inward principle in his Majeſties Breſt*, whereto without ſuch *Expreſſes*, or *Articling, or capitulating for ſuch* (as the *Iriſh papiſts* did) they *freely* ſubmitted, and are *more confirm'd* by their *late experience* to continue in that *duty.*

But if in P. W's judgement the ungrounded apprehenſion of any violation or breach of promiſe may *eſtrange* the hearts of the *Iriſh papiſts* from his Majeſty, whom they are bound in conſcience to *love, honour* and *obey*, notwithſtanding *miſcarriages in Government*; and if the like apprehenſions may cauſe jealouſies in *judicious proteſtants* notwithſtanding *Declarations* and *Acts of Parliament*, let it not ſeem *ſtrange* or *hard* (at leaſt to P. W. and his Countrymen) if a continued Series of *Covenant-Breaches, Rapines, Murthers, Maſſacres, Cruelty, Perfidies, Treaſons* and *Rebellions* exerciſed by the *Iriſh papiſts* againſt the *Crown* and *proteſtant Religion*, raiſe

jealouſies

jealouſies in the hearts of all judicious Proteſtants. Or if his Majeſty be pleas'd on theſe *accounts* in his great *Juſtice, Wiſdom* and *Goodneſs* to *reſtrain* them from further ruining others firſt, and then themſelves.

The Crown hath often loſt by Credulity what it hath got by Valour; it hath loſt by pretence of Peace what it had gain'd in open War: The Kings intereſt in *France* was thus loſt, the GOD of peace prevent the like in *Ireland.*

The conſequence threatned in reſpect of God, are dreadful judgements, ſuch as P. W. confeſſeth *to have bin wonderfully inflicted on the Iriſh Nation for their breach of the peace in* 1646. *and ſuch as were inflicted on Sauls houſe for his breach with the Gibeonites.*

I ſee the beſt *Wits* have not always the beſt *Memories*, elſe P. W. would have remembred the breach made by his Nation in 1641. and ſince 1648. as well as in 1646. for *thoſe* doubtleſs were as criminal as *this*: but poſſibly he thinks it was more *ſin for his Countrymen* to *violate* what they oblig'd themſelves to as a FREE STATE, then what they were oblig'd to do as SUBJECTS; and therefore thinks their ſins in 1646. were greater then in 1641.

But if all were pardoned by the peace made in 1648. why does he remember the Judgements for the breaches in 1646? if he thinks all were not, why does he not remember the breaches made in 1641. and at leaſt attribute ſome of thoſe Judgements to that breach?

But I had almoſt forgot what perhaps P. W. may

plead in answer to my Objection, and that is no less then the POPE's BULL of indulgence and pardon published in Latin in *Ireland*, and thus carefully (for so much of it as follows) translated into English.

URBANUS OCTAVUS.

Ad futuram rei memoriam.

Having taken into Our serious consideration the great Zeal of the Irish towards the propagating of the Catholick Faith, AND THE PIETY OF THE CATHOLICK WARRIORS IN THE SEVERAL ARMIES OF THAT KINGDOM *(which was for that singular fervency in the true worship of God, and notable zeal had formerly in the like case by the Inhabitants thereof, for the maintenance and preservation of the same Orthodox Faith, called of old,* THE LAND OF SAINTS,*) and having got certain notice how* IN IMITATION OF THEIR GODLY AND WORTHY ANCESTORS, *they endeavour* BY FORCE OF ARMS *to deliver their thralled Nation from the Oppressions and grievous Injuries of the Hereticks, wherewith this long time it hath been afflicted, and heavily burthened, and* GALLANTLY *do what in them lyeth* TO EXTIRPATE AND TOTALLY ROOT OUT *those workers of Iniquity, who in the Kingdom of Ireland had infected*

infected) and always ſtriven to infect the Mind of Catholick purity, with the peſtiferous Leaven of their Heretical contagion; WE THEREFORE BEING WILLING TO CHERISH THEM *with the gift of thoſe ſpiritual Graces whereof by God we are ordained the onely Diſpoſers on earth, by the mercy of the ſame almighty* GOD, *truſting in the authority of the bleſſed Apoſtles Peter and Paul, and by vertue of that power of binding and loſing of ſouls, which* GOD *was pleaſed (without our deſerving) to confer upon us: To* ALL *and* EVERY ONE *of the faithful Chriſtians in the aforeſaid Kingdom of Ireland,* NOW *and* FOR THE TIME MILITATING AGAINST THE HERETICKS *and other Enemies of the Catholick Faith, they being truly and ſincerely penitent, after confeſſion, and the ſpiritual refreſhing of themſelves with the ſacred Communion of the Body and Blood of Chriſt,* DO GRANT A FULL AND PLENARY INDULGENCE AND ABSOLUTE REMISSION FOR ALL THEIR SINS, *and ſuch as in the holy time of Jubilee is uſual to be granted to thoſe that devoutly viſit a certain number of priviledged Churches within and without the walls of our City of Rome; by the tenour of which preſent Letters for once only and no more, we freely beſtow the favour of this abſolution upon all and every one of them, and withal defining heartily all the faithful in Chriſt now in Arms as aforeſaid would be partakers of this moſt pretious Treaſure.*

To all and every one of the aforeſaid FAITHFUL CHRISTIANS *We grant licence and give power to chuſe unto themſelves for this effect any fit Confeſſor, whether*

a ſecular Prieſt, or a regular of ſome Order; as likewiſe any other ſelected perſon approved of by the Ordinary of the place, who after a diligent hearing of their Confeſſions ſhall HAVE POWER TO LIBERATE AND ABSOLVE THEM *from Excommunication, Suſpenſion, and all other Eccleſiaſtical Sentences and Cenſures, by whomſoever, or for what cauſe ſoever pronounced or inflicted upon them, as alſo* FROM ALL SINS, TRESPASSES, TRANSGRESSIONS, CRIMES AND DELINQUENCIES HOW HAINOUS AND ATROCIOUS SOEVER THEY BE, *&c.*

Dated at Rome in the Vatican or St. Peters Palace, the 25th *day of May,* 1643. *and in the* 20th *year of our Pontificate.*

M. A. MARALDUS.

This BULL of Indulgence and Pardon of the Pope either is an anſwer to my queſtion, or it is not; if P. W. ſhould ſay it is *not* an anſwer to my Queſtion, then it remains ſtill in force: if P. W. ſhould ſay that it *is* an anſwer to my Queſtion, then I deſire the unbyaſs'd Reader to conſider whoſe Subjects the *Iriſh papiſts* are: For His late Majeſty of Glorious Memory under His Great Seal declares in theſe very words, viz. *We do extremely deteſt the ODIOUS REBELLION which the Recuſants of Ireland have without Ground or Colour raiſed againſt Us, Our Crown and Dignity*: But the Pope by his Bull calls that Rebellion of the *Iriſh* Papiſt

Papists, *an imitation of their godly and worthy Ancestors*, with this farther addition, That the said *Irish Papist* GALLANTLY *do what in them lieth* TO EXTIRPATE AND TOTALLY ROOT OUT THE PROTESTANTS, who he is pleas'd to call *Workers of Iniquity*. Nay, his Holiness proceeds farther, for being willing to cherish them in their Rebellion, he dispenses to them the *gift of spiritual Graces*, of which he says *he is under GOD the onely Disposer on earth*, and therefore *grants them a full & plenary indulgence and absolute remission for all their sins, trespasses, transgressions, crimes and delinquences, how hainous and atrocious soever they be*. If the *Pope's* power over the *Irish Papists* be so *great*, I shall not wonder their obedience to the *King* is so *little*: neither shall I admire that *Rebellions* have been so frequent in Ireland for the *time past*, nor doubt they will be as frequent for the *time to come*, if the *strength* of the *Irish Papists* proportions their *inclinations*, & if the said Papists consider fighting against the Kings *Authority* is *Merit*, and dying in that *Quarrel* is *MARTYRDOM*. Their propensity to the sin of *Rebellion* needed not those two double incentives to it, viz. If they succeed, HEAVEN and IRELAND is theirs; if they succeed not, HEAVEN is theirs: His Sacred Majesty will have but little *hold of men* who are acted by such *Principles*, and by such *beliefs*. I desire also it may be observ'd, this *BULL* was sent them in *May* 1643. at which time the *Irish Papists* were in the height of their Rebellion; for they then had neither *Cessation* or *Peace* to plead, which might intitle

them ſo much as to the *Name of Subjects*. It may be alſo this *pardon of the Pope's* made them the more cheerfully ſwear *neither to ſeek or receive directly or indirectly a pardon from the King.*' I hope the Reader will alſo obſerve that the deſigne of the *Iriſh Papiſts* by their Rebellion, what ever they pretended for it, was no leſs then TO EXTIRPATE AND TOTALLY ROOT OUT THE PROTESTANTS, and this atteſted by the POPE himſelf, which he calls a GALLANT ACT, and an *imitation* of their GODLY ANCESTORS, which proves that *Genral* if not *Univerſal Maſſacrings* has not been onely the attempted ſin of the *Iriſh papiſts* of this *Age*, but has deſcended to them by *inherritance*, and ſome wiſh it may not be convey'd to their *Poſterities*. 'Tis likewiſe worthy the Readers obſervation, Though his Sacred Majeſty might warrantably have done unto thoſe *Iriſh papiſts* what they would have done to the *proteſtants*, and though perſons of ſuch *bloody principles and deſignes* as the POPE owns the ſaid *Iriſh papiſts* to be, and incourages them to perſevere in, with aſſurance of *pardon here*, and *Heaven hereafter*, are not very likely to be *obedient Subjects* to the King, or *good Neighbours* to their fellow Subjects; yet not *one of them* ſuffers meerly for his Religion, and *many of them*, though *guilty*, are *pardon'd* and *reſtor'd*. This practically and clearly ſhows the difference between the *true mother* and the *falſe mother*, as alſo how much more conſonant to CHRIST's Doctrine and Practiſe the HEAD OF THE PROTESTANT CHURCH does *act*, then the HEAD

OF

OF THE POPISH CHURCH does *act*; and MAN can in nothing be ſo well like unto GOD, as in *being merciful as GOD is merciful.*

But for all P. W's fencing, I am confident were his Country-men as *fully pardoned* for their breaches of the Articles made in 1648. as by that peace P.W. ſays (whatever he thinks) they are pardon'd for their breaches in the year 1646. he would as well attribute his Countrymens ſufferings to the breaches of 1648. as to any *preceding.* But I ſee it is eaſier for his Majeſty to forgive TWO Rebellions, then for P. W. acknowledge ONE, which he is ſo far from doing, that upon a ſuppoſititious covenant-breach on the Kings ſide, he thereby inſinuates a charge againſt the *moſt faithfully indulgent of Princes.* But the *proteſtants* of *Ireland* dare APPEAL CHEERFULLY even to the Tribunal of GOD HIMSELF, that the *Judgement* may *fall* where the *breach is.*

And ſince P. W. acknowledges *that all the wonderful judgements fallen upon the Iriſh Nation is for the breach of the Articles of* 1646. and that I have fully *proved* in many *ſignal inſtances*, the Articles in 1648. were *no leſs broken by them*, let all men conſider how *viſible* the breach was which he CONFESSETH, when the breach in 1648. is ſo *viſible*, which he DENYETH: And ſince all the paſt judgements on his Countrymen, *he owneth*, were onely inflicted *for the breach in* 1646. let *him* and *them*, if they pleaſe, aſcribe the puniſhments to come in the Bill of Settlement, to their breaches in 1641. and to their breach of the Articles in 1648. for

doubtless *these* deserve some judgements as well as *that*: I fully own *Faith* should be observed where-ever it is given, as long as the conditions for which it is given are observed: And I as heartily confess that a violation of Faith calls down the severest of Gods punishments; for all promises made before the righteous Judge of heaven and earth, when broken, are not broken singly to those *to whom*, but even also *to him before whom* they are made; and God will not be mocked: I wish those which now think such *judgements* on such *breaches* just and inevitable, had in 1641. in 1646. in 1648. and many times since, so well remembred the truth of that position, as not to have run into those sins, which must, as an inevitable consequence of them, draw down *such punishments*. But since what is past cannot be recall'd, I will pray they may avoid in the *future*, what for the *time past* they might have *prevented*. But because P.W. has instanc'd the case of *Saul*'s children and the *Gibeonites*, I will endeavour to show how far *it is* parallel to that case to which he unjustly applies it, and how far *it is not*.

First how far it is Parallel.

1. *Joshua* knew not the *persons of those* with whom he made that league; neither did the King know the *hearts of those* with whom he made that peace.

2. *Those were neighbours, nay liv'd amongst the Israelites* to whom *Joshua* promised peace, though they said *they were of a far Country*; the Irish *were neighbours*, at least *locally*; nay they liv'd long amongst us, though at last

laſt they would not let us live among them; but indeed *they were from a very far Country, even from Rome it ſelf.*

3. Thoſe *deluded Joſhua* into that league, and ſaid *they were his ſervants*, when they were his *Enemies*; the *Iriſh Papiſts* did alſo delude the King into that peace, and ſaid *they were Subjects*, when indeed they were *Rebels*. Thus far the Parallel holds.

Now I will ſhow in *what*, and *how much* it differs.

1. The Gibeonites deluded *Joſhua* into a peace; but the Iriſh Papiſts (to uſe His Sacred Majeſties own words) *forced, compelled, neceſſitated* him into Ceſſations and Peaces.

2. The Gibeonites were *Strangers*, but the Iriſh Papiſts were (at leaſt ought to have been) *Subjects*.

3. The Gibeonites *never broke thoſe Conditions* granted to them, though by thoſe *conditions* they were made in effect *Slaves*; but the Iriſh Papiſts broke, yea often, if not always their's, though after an unparallell'd Rebellion they were in effect made *Lords of all Ireland*, even the bloody *Stage* upon which they had acted their *guilt*.

4. *Saul's* children were not executed for their Father his having made the Gibeonites *hewers of wood, and drawers of water*, (the utmoſt that the Proteſtants deſire even to the *worſt principled* of the Iriſh Papiſts) but for killing the Gibeonites after they were peaceable Slaves: So that thoſe judgements P. W. ſeems to threaten his Majeſty with, if they have not the Articles

of 1648. made good, he and his Countrymen have only reaſon to fear; *for his Majeſty kept them, and they have broken them.* Since the *breach of Faith* is ſo foul a *Sin*, and deſerves ſuch heavy *Puniſhments*, even by P. W's own confeſſion, and ſince it is fully proved *thoſe* for whom he pleads, have not onely once, but often, yea always broken their Agreements; let them with patience bear what they have drawn upon themſelves; and let him henceforth imploy his *Pen* and his *Preſs* in inviting his Countrymen rather to acknowledge his Majeſties *mercy*, that *no more* are puniſh'd, then that *ſome* are, and that ſo little too, *comparatively* to their *crimes*.

I will from P. W's Parallel take a riſe for the inſerting of two particulars: The firſt is, If any of the children of P. W's Clients loſe their Lands, though actually they were not guilty of their Fathers Rebellions, let him remember, even in the caſe which he inſtances, that the *ſeven* ſons of *Saul* were *hanged up unto the Lord in Gibeah of Saul*, though they had not actually *ſlain* thoſe Gibeonites for which they *themſelves were puniſhed*. Let him alſo remember that till *Juſtice* was done, the *famine laſted*; and after it was done, the *famine ceaſed*. Thoſe loſt theirs lives for their fathers ſin; but theſe (if any) loſe but their fathers forfeited Lands for their Fathers crimes. The ſecond is, Though even the *Spirit of God it ſelf* witneſſeth, *That Saul ſought to ſlay the Gibeonites in his zeal to the children of Iſrael and Juda*; yet *that it ſelf* could not *ſilence* or *ſuſpend* the Juſtice of God. And therefore let P. W. know, That though

though in the third Article of their Inſtructions to the titular Biſhop of *Fernes*, and Sir *Nicolas Plunket*, (their Commiſſioners to *Rome*) they own to the Pope that in their zeal they *rais'd Arms for the freedom of the Catholick Religion*, yet no zeal in Religion can apologize for, or will hinder the effects of Gods Juſtice on his Countrymen for their unparallell'd *murthers*, and their often *breaches againſt Nature, and againſt Stipulation: To do evil that good may come of it*, may be the *Doctrine of Rome*, but is not the *Doctrine of Chriſt*; and by the *Fruit* the *Tree* is beſt known.

THE CONCLUSION.

The Concluſion, or concluding Wiſh, [*That his Grace the Duke of Ormond may be as another Joſeph to his Brethren*] the Hearts of the Proteſtants of *Ireland* cloſe with; deſiring that he may be a *Joſeph* not onely to the *Iſrael* of GOD, [The Religious Proteſtants] but alſo a *Joſeph* even to the *Egyptians* themſelves, *feeding* and *preſerving them*, yet ſo as becomes *Pharaoh's Steward*, reſerving *the LANDS of all but the prieſts to the KING's free diſpoſe*, and *removing*, that is, *TRANSPLANTING THE PEOPLE from one end of the borders of Egypt, to the other end thereof.*

May herein the *Practiſe* of *Joſeph* be his *Pattern*, and the *Bleſſings* of *Joſeph* be his *Portion! The Bleſſings of Heaven above, the Bleſſings of the Deep that lieth under, the Bleſſings of the Breſts and the Womb*; theſe *Bleſſings* be on the *Head* of *this Joſeph, and on the Crown of the HEAD of Him that was ſeperate from* (thoſe which call themſelves) *HIS BRETHREN.*

FINIS.